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CONTENTS

PAGE

SPIRITUAL LEADERSHIP. Joseph Fort Newton 259

WHAT RELIGION IS AND DOES. Horace Thomas Houf 265

CHRISTIAN ETHICS AND MODERN PROBLEMS. J. A. MacCallum 291

ORIGIN OF THE PRAYER-MEETING AMONG ENGLISH AND AMERICAN BAPTISTS. R. E. E. Harkness 299

THE BARTHIAN PHILOSOPHY OF HISTORY. George W. Richards 314

SOME EARLY BAPTIST PUBLICATIONS. Frank Grant Lewis 324

SOME MODERN CULTS AND THEIR SIGNIFICANCE FOR PROTESTANTISM. A. G. Sellan 334

EDITORIAL NOTES 352

BOOK REVIEWS 358

BOOKS RECEIVED 385

THE CROZER QUARTERLY

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THE CROZER QUARTERLY

Vol. IX JULY, 1932 No. 3

SPIRITUAL LEADERSHIP [1]

JOSEPH FORT NEWTON, D. D.

St. James Protestant Episcopal Church, Philadelphia

"Behold, I make all things new" (Rev. 21:5).
"Speak to Israel that they go forward" (Exod. 14:15).

WHERE are we in religion? Whither are we going? What is the meaning of the changing vision of spiritual ideals? How can we think scientifically and live spiritually, uniting the eternal values of the spirit with the new vision of the universe and its laws? Tell me, I pray thee, where is the house of the seer?

A multitude are asking such questions in a mood of bewilderment, as if the old had become obsolete and the new not yet real. Obviously, we are in the midst of the most astonishing revolution in the inner ideal and outlook of man in respect to the deepest issues of life since the days of Luther. Indeed, it goes far deeper than the Reformation, and its promise of liberation is more wonderful, if we have the courage to follow whither it leads.

All things are becoming new; even the old eternal things are seen in a new setting and against a new background. What can be shaken is falling, and what abides is more enduring and precious. The ancient ordinances of life, its profound faiths, its loves and loyalties are today what they were when Solomon reigned in all his glory and the Son of Man lodged with the fishermen by the sea.

[1] A sermon preached at Swarthmore College.

For, manifestly, we must look below the surface of our age, so many of whose movements are mere reactions; they do not come to stay. It is a marvelous age, with much in it that is amiable, much that is amazing, much that is anarchical; but a stupendous time, if we look below its vapory sentimentalisms, its thin optimism and its equally thin pessimism, its delirious clamor and its destructive insistences.

In the midst of much that is foggy it seems plain, reading here a line and there a token, that the future will be ruled by the Spirit of Silence, the Democratic Principle, and an emancipated Spiritual Evangel; and these three will learn to work together as partners and friends. At last the schism between science and mysticism, which is both unnatural and unnecessary, will be healed; and then we shall build a temple of a credible God.

If we state things swiftly and starkly, we may see why and wherein the modern mind sees things so differently from the mind of a former time. There is, first, the movement in philosophy which upset the idea of an outside, absentee God and reveals God in his universe working out his purpose of creative good-will, God the soul of the universe, his will its rhythm, his presence its consecration. It is a stupendous conception, and instead of a few miracles, hard to hold, it bids us behold a universe in which all things depend upon the mystery of an infinite will.

The triumphs of historical research were no less remarkable, alike in their findings and in their implications. All sacred books came to us in a new binding, read in a larger context; and the living experience of things immortal was found to be the glory of all ages, each in its own degree. The Bible became a new book, a monumental witness to the presence in man of the power of spiritual insight.

Science added its revelation of the reign of law as the organized will of God, and of development as the Divine way of working, banishing whim and caprice from the faith and

fear of man. Surely the Spirit of God speaks to us in Science, not only in the results of its researches, but in its spirit of austere veracity, its noble humility, its single-hearted quest of reality, and also in its disinterested and beneficent ministry to the race.

In the wake of the industrial revolution in England an impulse of the Spirit of God touched the minds of men like Maurice, Kingsley, and Ruskin, making the physical and social misery of the many the spiritual agony of the few. When Maurice confessed the sins of his age as his own, a new spirit spoke, a new sense of human solidarity had arrived, making men members one of another, and the injury of one the hurt of all. A clearer social conscience, a more vivid social imagination appeared, and we can never again be happy while others suffer under injustice, oppression, or inhumanity.

In the field of psychology, still in its infancy, incredible disclosures have been made, searching the secret places of the human heart, helping man to a better understanding of his life, his powers and capabilities, his relations with his fellows, and his fellowship with God. It resulted in a reappraisal of religious experience, its verity, its value, its varieties; and the result is a clearer insight into its nature and a better method of spiritual education.

With clearer understanding of the nature of religion there came a passionate longing for religious unity and fellowship, and an appalling sense of the folly and futility of sectarianism —its wickedness, its wastage, its bankruptcy. Nothing in our generation is finer than the growing and widening fellowship of our religious communions, and the emphasis upon religion as it stands in the service of life, irrespective of the special roof that serves for shelter.

Nor must any list of tendencies omit what is most significant, if not most hopeful of all—the revival of mysticism, the deepening of the inner life, and the rediscovery of the supreme personality of history. Sadly disillusioned by sheer material-

ism, bitterly distrustful of a barren intellectualism, and dissatisfied with ecclesiasticism, men are seeking God within, where alone he can be found, knowing that the truth that makes all other truth true is not merely something to be learned, but something which we must become.

Such tendencies, and others of a sort similar, have made the modern mind, and it is simply impossible for it to think in terms of the days gone by. Old things have passed away; there is a new point of view, a new mood, a new spirit, a new method of approach. Much of the thinking of other days is as dim and unreal as the vague memories of some previous state of existence. It is a great time in which to live; never were there so many tokens of hope, so many prophecies of encouragement for what Whitman called " the good old cause of the freedom and progress of the race."

Since this is so, since we have made such amazing advances, I wish to make first a protest, and then a plea. My protest is against moral cynicism and spiritual defeatism of every sort, especially the sort exhibited by our younger intelligentsia. Their poems, stories, essays, and dramas reveal a delicate, if rather erratic, artistry, but as interpretations of life they are a failure and a foolishness. Short gray sentences, clouded by confusion, heavy with mockery, celebrate death, dirt, and despair. For years we have been listening to a dirge sung by old young men, ridiculously sad, sex-obsessed, spiritually bankrupt, with no moral standards, no courage, no hope. They whine and snivel and mope, bereft of vision, mad for pleasure, but strangers to joy, too weary for adventure. Even their laughter is bitter, brittle, and joyless. Their poetry is a plaintive minor music, mingled of query and protest, and their wisdom consists in saying things backwards.

Too skeptical to hold the profound faiths by which the race has lived, they are the victims of the most grotesque credulities: that matter is the master of mind; that God does not exist, but some day may be created; that in a universe of

law we are the victims of spiritual whim; that the soul of man is a freak, if not a fluke, having ideals for which there is no reality and needs for which there is no supply; that we can have and keep the values of religion without its Object; that life must be interpreted by devolution, not by evolution. Such are the incredible miracles of unbelief, sheer superstitions, as much so as alchemy and old magic.

What is the matter with America, the land of youth and hope, that its life should issue in frustration and futility? Why should its younger literary group devote their art to the exposition of the two fatal questions: What is it all about? and What is the use? Something is wrong with our educational process when it ends in such a debacle, betraying all the high interests of humanity in a pitiful spiritual sterility and obfuscation. Surely we have a right to expect something beyond sophisticated stupidity and cackling cleverness, unwholesome and unfruitful, remote from the sagacities of living wisdom, making wise-cracks in the face of God, and dancing in the primrose path of cocktails and kisses.

If I make my protest at Swarthmore College, it is because here is a different basis and background, a high spiritual inheritance and tradition nobly conserved and made both fruitful and prophetic. By the same token, and for the same reasons, I feel that my earnest and urgent plea for leadership in the high enterprise of America will not be unheeded. What we need is a new kind of leadership, as remote from obscurantism as from iconoclasm, in which spiritual affirmation, critical intelligence, and practical skill and capacity shall work together in behalf of a better ordering of society and a juster, clearer, more authentic interpretation of life.

Surely it is not in vain that we look to our colleges—cities of the mind, homes of culture—for a leadership of men and women physically clean and sound, capable of straight and clear thought, who value moral integrity and the maintenance of spiritual ideals, and who unite individual initiative, social

cooperation, and a personal responsibility for the common good. Nay, more; if the history of the past is any token, we may hope for creative spiritual adventure to come from our centers of culture, as the mighty movement led by Wycliffe, Wesley, and Newman came from the mother-bosom of Oxford.

In a day of lengthening vistas and lifting skies, when wonders surpassing the tales told in old legends are every-day events, I make appeal for a leadership intellectually authentic, spiritually free and fruitful, and practically sagacious, that, under God, the future may have a new birth in the holy line of descent, for the healing of the nations, the building of a nobler social order, the coming of an abiding peace, and the realization of God by the practise of the brotherhood of man.

We are adventuring for God upon untried seas, afloat, but not adrift, upon the waters that flow about the universe, swept by the winds of the Spirit, which blow where they list, but do not run at random. We go trusting, God willing, that good seamanship and a wise Pilot shall win to some undiscovered shore of human good. What though some ancient landmarks fade from view; other and more splendid guiding peaks will rise to sight. Always the quest is for the liberty of faith, for the fraternity of service, for the redemption of man in a Beloved Community; and the voyaging is not in vain.

WHAT RELIGION IS AND DOES

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Two affirmations are frequently made regarding religion by its friends. One is that it is as old as man in the universe, and the other is that it is universal. These statements should be understood for what they are worth.

Religion is undoubtedly very old. Many scientists are now saying that man has been in the world 500,000 years or more. Even if the length of human existence were much less than this, the span of known history would be a very small part of the time. Perhaps the oldest date that historians are willing to set with any claim at all to accuracy is 4241 B. C., the traditional date for the beginning of the Egyptian calendar. Of course many things about human life and society are known as having been thus and so before that date, but no actual date can be definitely assigned. If one were to add the 1900 years of the Christian era to the above number, it would total less than 6200 years of really dateable history. But as far as such history goes, man has been distinctively religious. Beyond the historical period, however, there lies the neolithic or "new stone" age of prehistoric man. And beyond that lies the paleolithic or "old stone" age. There are evidences which show that during the "new stone" age men were religious. And back into the "old stone" age as far as the Mousterian period men in various places buried their dead with offerings, which shows that some phases of religion were present then. This means that religion, at least some features of what is generally meant by it, has been a part of human life for many thousands of years back beyond recorded history, which makes religion a very ancient factor in human living.

It is also very wide-spread. Not that religion in its fullest forms has always been; the higher or ethical forms are, of

course, comparatively late and have developed in the most advanced countries. But some features of religion have been found among all peoples, even the most backward. In the remotest, most isolated corners of the earth the tribes have practises or beliefs or both which would be so classified. To say that all known peoples, tribes, and groups have had religion in some form is not to assert that every individual person has had or does have. Investigators claim to have studied individuals who were non-religious. But the claim of universality seems to hold regarding all groups thus far found and studied. This means that religion would seem to be one of the most basic of human interests and a lasting part of man's life and culture.

The Definition of Religion

There is no one definition of religion which is generally accepted and authoritative. Most of us know pretty well what is meant when we speak of religion, but it is difficult to define satisfactorily. This fact, however, should not count for too much, because most things of supreme value are equally difficult of definition, yet we freely discuss them and use them for our purposes. Many definitions of religion have been offered. The word itself is used in several senses and so is confusing.

Often it has been defined in such ways as to emphasize what the student believed to be the dominant characteristic of the experience. Some have thought religion to be predominantly intellectual, a matter of belief; others have considered the feelings, the emotional factor uppermost; while still others have emphasized the volitional side, finding religion's most indicative expressions in cult and ritual. More recently investigators have undertaken to assess the religious history of mankind and the religious experiences of individuals from the viewpoints of the historian or the psychologist or the sociologist. And in such cases each approaches the phenomena of religion from a special angle and applies special criteria. This means that in recent efforts at definition one benefits by knowing from

which view-point the definition has been framed. We shall examine several definitions developed at different times and from various angles, and they will help us to get at the real heart of religion's meaning.

One which emphasized the feeling or emotional side and has been largely influential since its formulation was given by Friedrich Schleiermacher: "The essence of religion consists in the feeling of an absolute dependence" (upon the universe, or upon God). (*Discourses on Religion,* Ch. II.) Closely akin to this is the definition by Allan Menzies: "Religion is the worship of higher powers from a sense of need" (*History of Religion,* Rev. Ed., 1907).

Two definitions formulated by recent well-known philosophers emphasize another feature:

"Religion is the consciousness of our practical relation to an invisible, spiritual order," Josiah Royce (quoted, Leuba, *Psychological Study of Religion,* p. 357).

"In the broadest and most general terms possible one might say that religious life consists of the belief that there is an unseen order and that our supreme good lies in harmoniously adjusting ourselves thereto. This belief and this adjustment are the religious attitude of the soul," William James (*Varieties of Religious Experience,* p. 53).

The scholar who approaches the study of religion mainly from the historical view-point, asking above all just what religion has most often been, gets a slightly different definition:

"Religion is squaring human life with superhuman life... What is common to all religions is belief in a superhuman power and an adjustment of human activities to the requirements of that power, such adjustment as may enable the individual believer to exist more happily," E. W. Hopkins (*History of Religions,* 1918, p. 2).

Until the beginning of this century it was customary to define religion in the light of its history, trying to ascertain what it had been in many places and at various levels of cul-

ture, and then describing its most common features as the essentials of religion as such. This made the task of definition almost purely an historical one. During the past generation there has come into prominence the newer science of psychology. It is now being applied to the study of religion. And in the light of psychology the psychic and functional features are being emphasized, so that we are apparently in the process of passing over from a characteristically historical view of religion to the psychological view. Unfortunately psychologists are not agreed among themselves in many ways and their science is far from stable. But some of their investigators have studied religion systematically and afford real light. We have already given a definition by W. James, who was a pioneer in this kind of study. We quote one or two others as samples:

" Religion is an organized body of cult practises, based on the conviction that nature is moral, which are designed to bring the individual into proper relations with nature so conceived, and to induce him to accept the socially approved values of his group by setting them apart as sacred and investing them with such emotional accompaniments as submission, awe, piety, optimism, and an enhanced sense of personal well-being and restored peace and contentment," C. C. Josey (*Psychology of Religion,* 1927, p. 59).

" Religion is a practical, felt relationship with what is believed in as a superhuman being or beings. . . Our definition of religion will include in association, a mode of behavior, a system of intellectual beliefs, and a system of feelings," R. H. Thouless (*Introduction to the Psychology of Religion,* 1923, p. 4).

" The view-point that dominates the current approach to the understanding of religion is voluntaristic. From this point of view religion is one of the aspects of man's adjustment to his total environment. It is the highest expression of the will to live—to have life and to have it abundantly. The basic aspect of this adjustment process is the outreach of persons

and groups toward the worthful ends by which men live. It is the highest aspect of the struggle for life. Religion thus becomes an attitude toward the environing reality which involves a sense of dependence upon it; an attempt to derive help from it through the establishment of personal relations with it; and the utilization of social experience, culture, organization, and customs in the attempt to lay hold upon these resources. It assumes an attitude of profound seriousness toward this reality as a Determiner of Destiny. In its higher and more adventurous forms, this drive toward more abundant living assumes the aspect of a radical experimentation with the unrealized possibilities of life," W. C. Bower (*Character Through Creative Experience,* p. 228f).

It will be helpful to consider, along with these psychological definitions, one from a sociologist:

" Religion is a culture pattern based on relations with the Supernatural, or the Extraordinary, as conceived by the particular people involved. In its purer form it involves (1) the emotion of reverence, (2) the belief in mysterious powers usually personified and not controllable by ordinary means, and (3) non-coercive behavior bringing man into relations with these powers, often with the aid of culture objects," C. Kirkpatrick (*Religion in Human Affairs,* 1929, p. 19). Cursory examination of this definition will show it to be closer to those of the historians than of the psychologists.

The Factors in Religion

An analysis of these definitions taken along with knowledge of the varied phenomena of religions, both primitive and higher, will show that religion practically always involves a few basal factors. These appear in varying degree, so that religion appears predominantly emotional, or intellectual, or active and cultic, depending on location and cultural level. Actually all these elements belong to religion, and probably at no time is any one of them wholly absent. Schleier-

macher undoubtedly hit upon a very basic feature of religion. It has been differently put by a social psychologist, Knight Dunlap, who says, " The only theory of religion which today seems to have value as a scientific working hypothesis is the theory that religion has its origin and its support in *dissatisfaction* with life, resulting from reflection on the failure of life to satisfy the primary desires of man " (*Social Psychology,* 1925, p. 99). This means that religion has grown up in human life and culture because of deep needs there of which man became conscious and which required more than human aid.

We shall not offer a new definition of religion, but instead suggest that it may be easier and just as helpful to keep in mind *three factors that practically always appear in an analysis of religion.* These are (1) belief in a superhuman power (or powers) which may or may not be personified, (2) desire for certain values, material or spiritual, and (3) adjustments to the superhuman power for the purpose of securing these values. These factors clearly appear in all the higher religions; they are present in the primitive religions; and they are discernible in altered form in the definitions of religion by contemporary psychologists.

The reader may want to reread the definitions we have given above to ascertain whether these three factors appear in each of them and with what varying shades of emphasis. We have saved until last two definitions which seem to us to do most justice to religion taken in its full meaning. They do justice to all considerations, it would seem, historical, sociological, and psychological. They look in the same direction. The last seems to us to be as adequate perhaps as a definition can be made, in the light of present knowledge.

" Religion is the serious and social attitude of individuals or communities toward the power or powers which they conceive as having ultimate control over their interests and destinies," J. B. Pratt (*The Religious Consciousness,* 1920, p. 2.)

" Religion is the endeavor to secure the conservation of

socially recognized values through specific actions that are believed to evoke some agency different from the ordinary ego of the individual, or from other merely human beings, and that imply a feeling of dependence upon this agency," W. K. Wright (*Student's Philosophy of Religion,* 1922, p. 47).

The Psychic Roots of Religion

From our study of the definitions of religion we are already aware that religion, when it is the typical thing, always holds to the reality of values that are more than natural or ordinary and to the objective existence of a superhuman Being or order, through proper relations with which these values may be attained. This objective reference in religion is characteristic. Among primitive folk it took the form of *a feeling of the "holy," a valuation of certain things as "sacred,"* and treated them as manifestations of the " supernatural." It is not easy to discover why such early men came to draw this distinction and to set aside various objects as sacred, but there is no doubt about their having done so. They attributed, on the positive side, *mana* or superhuman and mysterious power to such objects, and established *taboos* to prevent their doing harm to persons and to prevent contamination of the sacred objects themselves. Basally this distinction was forced upon them no doubt by the inexplicable occurrences to which they were subjected, which experiences were undeniable but also not capable of analysis by them. R. R. Marett, in discussing primitive religion, describes the *sacred* as being (1) forbidden, (2) mysterious, (3) secret, (4) potent, (5) animate, and (6) ancient. He says, " We may define the religious object as the sacred, and the corresponding religious attitude as consisting in such manifestations of feeling, thought, and action in regard to the sacred as is held to conduce to the welfare of the community or to that of individuals considered as members of the community " (Hastings, *Encyclopedia of Religion and Ethics,* article "Religion"). So that in the early beginnings of religion it was

largely a sense of the holy, a feeling that certain things were mysterious and sacred, powerful and exceedingly significant for human welfare, requiring to be very carefully and scrupulously regarded and dealt with.

While this feeling of the sacred grew up out of factors external to the individual, it registered powerfully in the mind and emotions and exerted tremendous power over life. "The recognition of anything as sacred, as of an absolute value above desire and even above life, was the wellspring of all endeavor after emancipation from a material world merely appealing to his appetites, because this alone in his life was not measured by them. Manifestly, therefore, he was finding a higher power which made this victory possible, and this he made plain by revering it above all might of visible things and obeying its requirements at all cost of loss or hazard. This valuation as sacred, therefore, we ought to esteem as the spring of all self-mastery and all mastery over the world, as the sublime attainment by which man became truly man" (J. W. Oman, in *Science, Religion and Reality,* 1925, p. 292, J. Needham, Ed.). "Everything that is sacred is in the sphere of religion, and everything in the sphere of religion is sacred. Unless dogmas express beliefs valued as sacred, they are mere intellectual formulas; unless rites are the worship of a power valued as sacred, they are mere social ceremonies; unless God himself embody all we value as sacred, he is a mere metaphysical hypothesis. Only when the valuation as sacred accompanies the sense of awe and reverence have we the religious holy, and only a reality having this absolute value is the religious supernatural. Therefore, if there is any one mark of the sphere of religion, it is this valuation of everything within it as sacred" (*Ibid.,* p. 295f).

This very ancient and wide-spread prevalence of the feeling of the holy and the sacred which marked off the religious in the minds of men, so undeniable and so nearly inexplicable, easily lent itself to the support of the idea that man as man has

an innate or god-given primordial sense or instinct for religion. Indeed religion has been so much a part of man's culture that it seemed easy to say that just naturally, and almost inevitably, " man is a religious animal." It seemed to many that man must have a separate sense for things religious. And that has been widely held until this day. But modern studies in human nature, especially its native equipment, its original endowment, have shown this not to be true. We cannot properly say man has an " instinct " for religion. That word of course is becoming taboo in scientific discussion, because to the popular mind it suggests too much and really tells too little. It implies a sort of prenatal determinism which does not actually prevail. But even in the meaning of terms invented to supplant " instinct " scientists can discover no specific inborn tendency which directly leads to religious behavior. So it is not correct to talk of a religious instinct.

There are, however, elements in the psychic equipment of man which make it easy to be religious. That is not to say all men must be religious or inevitably will. But it is easy for human beings to become so. Whether they shall and in what special ways seem to depend on the forms of religion prevailing in the groups in which they are reared and on the sort of training they themselves are given in it. But we must survey those innate tendencies which do make it easy to become religious. Some psychologists list them as instincts (R. S. Woodworth, *Psychology,* Ch. VIII; Warren, *Elements of Human Psychology,* Ch. X; Pintner, *Educational Psychology*), while others designate them differently. By F. H. Allport they are called " prepotent habits " which easily grow up from the stock of " prepotent reflexes." In any case these inborn tendencies are a basal part of human nature and form a ready foundation for the development of religion in the individual.

The most elemental of these are awe, fear, and reverence. Fear has its roots deep-set in the infant. The determination as to what various stimuli shall call it out is largely left to

experience. But very early the fear impulse manifests itself in the presence of some stimuli. This emotion and its complementary impulse abide throughout life. Indeed, it is well it is so, for at all stages in life it is a self-preservative device. The living organism could not survive without the ministry of fear. In mature life its rôle is less but it abides none the less. This primordial fear is an element in awe, which is perhaps the earliest emotion having true religious significance. It has been held to be compounded of fear, wonder, and submissiveness or self-negation. In fear as such there may be nothing leading to religious attitude or behavior, but in awe religion seems to begin. For one thing the mysterious and temporarily inexplicable is present. There is a feeling of power and worth involved, which transcends human control. And this awesome feeling readily becomes a root of religion. This rather easily passes over into reverence, and reverence is by many believed to be the very hall-mark of religion. Wm. McDougall says: "Suppose that the power that excites awe is also one that we have reason to regard as beneficent, one that, while capable of annihilating us in a moment, yet works for our good, sustains and protects us, one that evokes our gratitude. Awe then becomes compounded with gratitude and we experience the highly compound emotion of reverence. Reverence is the religious emotion par excellence; few merely human powers are capable of exciting reverence, this blend of wonder, fear, gratitude, and negative self-feeling." (*Social Psychology,* Tenth Edition, pp. 131, 2.)

During the stages of religion's manifold development fear has been so basal and constant a factor that some have concluded that religion is more a matter of fear than anything else. It is true that fear has been and still is one factor in the religion of most persons, unless it be outgrown by a relatively small number of the highly trained who have been able to transcend it. But it very early passes over from sheer dread and fright, which we have said had as such no religious

meaning, into more complex reactions and states of emotion. It thus remains but becomes transformed and by that much becomes essentially something else. Awe and reverence seem to be abiding factors in human experience although the objects or occurrences that call them out may change with growing individual experience and with cultural evolution. They are perhaps inextricably basal to religion.

Another innate tendency which contributes to religion largely is *Love and its several variations.* Deep as life itself in humans is the sex impulse, and necessary for the preservation of the species. This has been from time immemorial one of the most urgent and at the same time most mysterious of all human interests. Its most natural course led to the birth of children, and birth has been always one of the crises with man. As religion naturally associates itself with the mysterious and critical in life, very early birth, and back of it sex, came to be thought of as having sacred meanings, and so to be religious matters. Not only was this true among primitives, but it remains so in most advanced religions as well. Indeed there seems to be a deep underlying psychic connection between sex and some of the most basal things in religious experience. It is not needful here to review this connection, but the reader may wish to follow it further. (See R. H. Thouless, *Introduction to the Psychology of Religion,* Ch. X., Cambridge University Press, 1923.) It is well to know that investigators have found these underlying kinships, but it is equally important to remember that such deep connections are only one of the several things underlying religion as we know it. But this has taken thought for sex love only.

Perhaps the most elemental of all forms of love is what is sometimes called tender emotion. It is largely below the level of conscious experience. It arises almost spontaneously out of the psychic life of many persons. It is thus much like sympathy. It is a deep and disinterested form of fellow-feeling. It is well illustrated in the fundamental attitude of what is

called a motherly woman toward children. It is all compact of calm solicitude, kindliness, well-wishing, earnest appreciation, and other like elements, but undergirded with a deep reverence toward life, especially as embodied in living beings, particularly persons. It might almost philosophically be called an unlearned reverence for personality. This feeling leads very easily into religion. But that more conscious and deliberately assumed attitude (and emotion) sometimes called generic love also has religious bearing. It is essentially the willing and rather consistent assumption of the attitude of good-will toward mankind as such and toward individuals in particular. It may be active, characteristically is, but is also the deepest attitude which undergirds and enfolds all of life. This emotion and its typical expressions have become large elements in modern thought and in a lesser way has been adopted into civilized practise. It has been considered so essential to life and to religion that some of the world's greatest religions make it the very heart of religion and duty. This is especially true of the Christian religion, whose founder said that love to God and men constituted "all of the Law and the prophets." Usually such insistence that love is the very heart of religion further teaches that love to God is best expressed in love to men. Thus man's normal and ready impulse toward tender emotion and love lies most significantly beneath much of religion.

Another native tendency with its various natural forms of expression also easily aids toward becoming religious. It is *that usually called gregariousness.* For long and by many it has been called an "instinct," and the fact has been emphasized that among many animals below the human level the herd impulse has been very strong, apparently universal in many species. This has also seemed to apply to man albeit not so rigidly as with animals. But the variation toward more freedom and exceptions in man has been accredited to easing of the pressures of external environment and the lightening pressure of the quests for food and safety. More recently, how-

ever, study has been pushed concerning this marked trait in humans, and other features of the situation taken account of, which seem to weaken the idea of the trait being inborn. The fact that every person from the very inception of its life lives in intimate association with others and knows only group life from its first awakening moments seems to offer an alternative ground for this group-impulse which is so very strong. This has led some psychologists, Allport, e. g. (*Social Psychology,* Ch. III, Houghton Mifflin Co., 1924), to deny that gregariousness, this apparently incurable sociability in man, is innate. But whether it be inborn or early acquired, it is well-nigh universal and certainly does easily lead toward religion. Religion is nothing if it be not man's serious effort to get into right relations with his god and his fellow men and to stay thus. And religion is so much a social and group affair that some scholars have found its whole explanation in the outcroppings of group life. Such is the burden of the writings, e. g., of Émile Durkheim (*Elementary Forms of the Religious Life*), and of E. S. Ames (*Psychology of Religious Experience*). And common observation will convince any thoughtful person that organized religion in our time is largely a gregarious affair, so much so that some, thinking to criticize the churches as religious groups, have said they tended to become just social clubs. This is perhaps both true and not true, and would be no small service to humanity even if the claim were true.

The place of gregariousness has been well stated by R. S. Woodworth: "There is no doubt that man belongs by nature with the deer or wolf rather than with solitary animals such as the lion. He is a gregarious creature. The gregarious instinct does not by any manner of means account for all of man's social behavior. It brings men together and so gives a chance for social doings, but these doings are learned, not provided ready-made by the instinct. About all we can lay to the herd-instinct is uneasiness when alone, seeking company, remaining in company, and following the rest as they move

from place to place. The feeling of loneliness or lonesomeness goes with being alone, and a feeling of satisfaction goes with being in company. Probably there is one fact more that belongs under the herd-instinct. . . As a rule people wish not only to be together but to do something together. So much as this may be ascribed to the instinct but not more. 'Let's get together and *do* something'—that is as far as the gregarious instinct goes. What we shall do depends on other motives, and on learning as well as instinct" (*Psychology,* p. 146f., Henry Holt & Co., 1921).

A tendency more surely innate is that to manipulation. Every observer may recall how the little child gets acquainted with things by handling them, seeing them, tasting them, by "feeling" them into its knowledge. This is the earliest expression of curiosity. *And curiosity is one of the abiding roots of religion* in human nature. In primitive life the striking and unusual were objects of interest always, frequently of dread. They made demands toward adjustment by the individual, and even at times by the group, and presented occasions for observation and problem-solving. They stimulated thinking in its most generic form. Life was sufficiently varied to keep some kinds of the unknown always at hand. As culture developed demands upon curiosity changed, but did not disappear. And today we have investigators delving into every nook and cranny of the physical and spiritual worlds in pursuit of knowledge, some for its utilitarian possibilities, but many for the sheer love of learning. All along the line of this evolution curiosity has been unable to fully satisfy itself by getting all needed data and classifying them completely under old heads. This led to philosophizing, crude and primitive at first, and with varying degrees of refinement and impartiality until now. At many turns of the road, commonplace or rule-of-thumb explanations were not forthcoming, and the outcome of curiosity led into religious explanations. This was the origin of many myths and legends, and has given birth to some theories which hold

prominent place in reflective thought in our modern world. At first thought this would seem to suggest that as man reduces his problems to explicable categories religion will disappear. But two facts need to be kept in mind. Problems do not disappear; some are solved, and others take their places. Man is by no means in danger of reaching the limits of his explorable world. The other fact is that while religion implies an outlook, a world-view and life-view, a philosophy on which it may build, it is not predominantly an intellectual function in human existence but rather an emotional and adjustment function. As A. E. Haydon says: Religion is ever and everywhere deeper than thinking. This means that religion when it binds itself almost inextricably with some particular world-view does so needlessly and by so much makes its own path more difficult. The changing of philosophies will always be disturbing to religion, but will probably never eliminate the need for it by human beings. Its greatest service is not in answering man's intellectual questionings as such, but in doing for him what intellect never quite gets done. But curiosity has always led rather easily into religious thought and religious experience.

Two other native tendencies require to be mentioned. They are opposites but belong together. They are *Submissiveness and Assertiveness.* Perhaps this latter is as fundamental a tendency as mankind knows. It is directly in line with the will-to-live, than which nothing is deeper in man. Fear, rage and love have been said to be the primary things in human nature. A little thought will show that they connect themselves easily with the impulse to assertiveness. Rage is the typical reaction of the self when balked. Fear is the deepest of self-preservative emotions. And love seeks fulfilment of the self in its richest ways. The two most plausible ways to express the self and to win through these varied experiences is either to assert the self vigorously and so make a way toward satisfaction or, failing that, to submit meekly and resignedly, and so make on the situation the claims of weakness and need.

This sort of behavior is observable among some animals under right conditions. It is observable often in children. The child may proceed with vigor to take what it wishes. If the manner or native strength carries it through to the goal, all is well. If others interfere and it is balked it resorts to rage. Or it may almost unconsciously divine that such procedure will not be effective, so it requests or pleads for what it wants. In older persons the same impulses and procedures work. In the presence of the superlative of power or beauty or goodness or achievement lesser and average persons are normally submissive. They cannot compete; to assert themselves would be unavailing. Deep in them seems to lie the impulse to submit themselves in appreciation, in devotion, and so in participation. And in so doing they find a fulfilment not otherwise available to them. This submissive tendency underlying life tends in many also to bring with it genuine satisfaction, contentment. In allying themselves with worthy and outstanding leaders or with great causes they find high fulfilment. This lends itself to the attitudes and practises of religion. All higher religion stakes its very existence on the reality of some more-than-human order or Being who ultimately controls destiny. To submit self to this order or Being, or to its representatives on earth, brings deep satisfaction in very many lives. Religion attaches naturally onto this inborn tendency in man.

The assertive impulse equally does so. Every observer knows in how many ways childhood seeks its way through assertion. Those who view with open eyes the every-day life of man see it everywhere. The impulse to construct, to own, to dominate, to do things, to be prominent, to lead—all are forms of it. In religion it has found wide opportunities. In early religious life it even went so far as to cause the disappointed devotee roundly to belabor his fetish or idol when it failed to deliver values satisfactorily. In all the wide world of magic it ran rampant. All founders of religions have been reformers who defied the conventional and accepted, and set out " with fire

and sword " or " with sweetness and light " to set the world aright. And each undertook to revamp humankind, in some or larger part, according to patterns which himself espoused supremely. That there was no fulfilment of the assertive impulse in these herculean endeavors would be a thesis hard to maintain. In all organized religions much room for self-assertion offers. We have seen the evangelist, " like a prophet of old," scathingly denounce the multitude for their many and presumably unmitigated sins. Clearly it was done " for their sakes." But no deep insight would be required to see in this vehement denunciation something of that self-assertive impulse which has made more than one forceful man " wish he was God " for just a little while. We should not too easily suppose that all religious leadership is tainted by this easy assertiveness, but to see that some of it could be is not burdensome on the alert observer. In varied ways, assertiveness is in human nature an easy stock on which religion may be grown.

The forces that keep religion alive and functioning are of two sorts at least—those conditions, circumstances in the environing situation which press upon human living and drive men to seek the satisfactions available through religion, and the deep needs within the living organism itself that crave these satisfactions. It would seem plain enough that man will not soon outgrow such deep traits or tendencies as those we have been discussing. And unless the environment becomes much more favorable to man's directly meeting his many wants, religion will surely continue a part of life and culture. In an absolute sense, this may not be necessarily true. But there is no reason in sight for believing men will not continue to be religious, even though the forms religion may take will undoubtedly be much and repeatedly altered. As C. A. Ellwood, speaking from the standpoint of social psychology, says, " In man's moral experiences as he confronts life and the universe, on the one hand, and the community of his fellow men, on the other, we have the inexhaustible source of man's

higher spiritual, and so of his religious, life. There can be no danger, therefore, of religion disappearing. The only problem is, What kind of religion shall we have? Shall we have a rational religion or an irrational one?" (*Man's Social Destiny,* Cokesbury Press, 1929, p. 194.)

What Religion Does: Its Functions

Man is a living being and so has wants. These wants are a part of life itself. Through them man lives, and in their "light and shade" of quality and meaning he finds his life's fulfilment. This is perhaps the last reach of judgment between what is good and what bad, and this most fundamental quality-coloration running through all of life keeps it interesting and constitutes its deepmost tone and worth. In the functioning of its own powers and in the techniques it develops life pursues fulfilment of its "will to live." This is the biological starting-point for consideration of the function of religion. It is one of man's major ways of fulfilling himself, of extracting from nature, society, and the universe at large those satisfactions which life as such requires. Here of course we construe life to mean much more than just vegetation, the maintaining of the bodily organism in breath and health. In all this man is the "ultimate consumer." The final choices have to be left with him, and all past experience indicates he will not be content to live by bread alone.

1. *Religion gives man assurance of superhuman help.* It brings the comfort of cosmic support. The history of religion plainly shows this to be true. Slight observation of popular religion shows this feature to be central. In one's own experience, if religion has been a part of it, this deep conviction is at the heart of all. Among the primitive peoples the belief in superhuman power, even when impersonal, was the foundation resource of religion. Most of the higher religions have personified the universal power, but in all cases it has been thought of as superhuman. Even when its technique of use

was magical, the power was there none the less. As E. W. Hopkins, a profound student of religion, says, " Magic and Religion both at least respect a superhuman power. It is, moreover, a living power."

Words can, at this point, lead us into confusion. The older term was " supernatural." If that meant the extraordinary or the not-understood, then it was a useful term. We prefer to speak of this objective power or system or Being as " superhuman." This means that the values we seek by its aid are those not within the reach of the individual, or of the human group, by other means. At different stages in human history this extra-human power which has been so nearly the Determiner of Destiny for man has been thought of in terms of the views of the universe then prevalent. This has led to the necessity in recent years of rethinking our religion in terms of its meaning in view of present science and philosophy. The psychological emphasis so dominant now will lead many to tone down the highly personalized views of the superhuman of older days. But religion will continue to be to men, deeply and helpfully, the adjusting of self and life to this more-than-human Reality that environs us and on which we depend for the ultimate satisfactions. If the whole history of religion means anything, it ought to be perfectly clear that it means this.

Most often this assurance has taken the form of spiritual reinforcement within the individual. Man's reactions to life's never-ending exigencies constantly involve his emotions, which arise from his nervous and physical responses. Nothing in all existence can be deeper than this. Intellection which is a mechanism or technique of adaptation devised by the highest forms of living being comes in to save men only near or at reflective levels. The great broad strata of being lie below that, and it is here that religion gives satisfaction. It involves in varying degree the basal tendencies we called the psychic roots of religion. It puts one on working terms with that which

tends to inspire awe and reverence. It yields satisfaction to the impulses of love, in other than its sexual forms. It tends to ease the feeling of aloneness felt by many. And it gives fulfilment to an added sort of assertion of self, while at the same time rewarding emotionally the willingness to devote self to other and supreme ends. So, we say, religion has most often been thought of as spiritual reinforcement within the individual. Perhaps this is why religion as part of human culture persists; it commends itself so intimately to the susceptible experiencer of its values.

2. *Religion serves to carry men through their crises,* individual and otherwise. This grows easily out of what has just been said. Most persons, primitive or other, learn fairly readily to make whatever adjustments are necessary to the sustaining of ordinary life. In civilized countries we facilitate this learning by our systems of education, which are meant to introduce the young to the needful information and skills that life will normally require in that particular culture. But so many things are not thus in human control. They are such as we cannot do for ourselves individually or in groups. Hence the appeal to religion. In earlier society procreation and birth were mysteries, as were also puberty, death, pestilence, famine, and various other experiences. Any situation whose factors did not yield to comprehension in terms of the familiar or come readily under human control called out religious behavior. Modern man has mastered vastly more of the factors which involve him, but even he is compelled to go through his severest testings without all factors in his grasp. And again religion offers aid. Witness the appeal to religion when seriously ill or when involved in war or when face to face with death. Even if, as some claim, all the benefits from such religion are "psychological," they do serve man's need, and probably add not only to length of life itself but to its quality as well. However, those who emphasize the sciences must not too easily dogmatize about realities which are not amenable to their means of

measurement. The significant fact is that religion has and does help to carry man through the inevitable crises of life.

3. Religion also offers to man *some explanation of the existence of evil in his universe.* Ideas of what is evil, and why, vary greatly from people to people and from time to time. But apparently all groups think of some things as evil, not only lightly so, but deeply. Their idea of evil is but one of many features of a view of life and the world. Perhaps the earliest meaning of evil was anything that repeatedly or continuously hindered the fulfilment of major human wants. Naturally as soon as man became conscious of himself as a living being making demands on environment and world, he approved whatever brought satisfactions and disapproved what did not. What, therefore, did not was evil. As men became reflective these ideas expanded and were refined in ways not now certainly traceable. Among the ancient Hindus, who have, whatever the explanation may be, been a philosophical and religious people, evil typically was believed to consist deeply in such assertion of individual selfhood as failed practically and reflectively to realize one's true oneness with the great Spirit of the universe. Not to comprehend and live in this was to miss life's chief meaning. Closely engrafted to this was insistence upon conformity to the ancient system of caste with all its details. Among the Taoists of China nothing was more evil than ambition, active seeking of the interests of self, and virtue was in calmly following nature and letting the universe have its way. Among Zoroastrians evil was essentially "the lie," all falsehood or deception, and failure to enlist under Ahura Mazda to overcome all forms of evil in the world. Among Christians, traditionally, evil has been disbelief in Jesus Christ as Saviour and disobedience to the will of God as generally understood. More recently the central meaning of evil among Christians is coming to be believed to be selfishness and the denial of love, always of course as being things not only harmful to man but objectionable to deity. But among men

everywhere is this conviction of evil, and one of the functions of religion is to offer some practical explanation of its presence and meaning, and to offer a technique for the overcoming of evil.

4. Religion, *on the positive side, provides a way of salvation.* In doing this the religions formulate ways out of trouble and into satisfactions which men crave. They thus enlarge man's living and expand his mastery by that much. The ways of salvation will vary of course with the view of evil held. If among primitives life is precarious and tribal resources narrowly limited, then must all members of the tribe the more carefully regard every possible thing that will protect the interests of the group. Always it is shadowed by danger, mystery, crisis, and possible disaster. Tradition and experience have taught what is holy and sacred and must be propitiated. Salvation then is chiefly tribal, and hinges on obedience to taboo, avoidance of hurtful magic, and faithful performance of tribal ritual. Among the Hindus through their many periods salvation has meant the assiduous cultivation of philosophical, mystical oneness with Brahma, scrupulous obedience to traditional religious laws, especially caste, or warm devotion to personalized deities. Among Buddhists salvation has come through understanding that all misery comes from one's desires, and the pursuance of deliverance through self-discipline according to the " noble eight-fold path." Among Muhammadans it consists in submission to Allah, the supreme deity, and in participation toward making all men his subjects. Most of us know what are the meanings of salvation as popularly held among Christians. One of the best services of religion is its selection of the central forms of evil and concentrating man's attention on effectual ways of deliverance therefrom.

5. Considered from the psychological view-point, religion's best gift to men is its *actual integration of the personality of individuals.* Life is inevitably very complex. This has become increasingly so with the growth of human history. In

the modern world the individual is caught in the midst of so many diverse forces that the likelihood of distraction and ineffectiveness is great. Not only so, but, even if he adjusts himself to the routine factors and so lives at the average, the other stimulations and related failures to adjust tend to engender practical or emotional disaffections which render life restless and malcontent. Not being practical master of his entire situation, he suffers. Most persons do not fully comprehend their total situation with its demands and conflicting meanings. Especially in modern life do the many vocational misfits cause disintegration of personality. Insight and morale do not come without effort or a price. They require not only brains but emotional set and a mood, even perhaps an underlying philosophy of life. And one of religion's greatest gifts is its practical utility in helping so many to " find themselves," to " pull themselves together," to see through their life-situations, and to gain a mastery of themselves. To be sure, the psychological principles underlying the possibility of religion's doing this are general rather than specific. So religion is not the only great interest that can do this integrating in men. But through the ages it has certainly been the most general and potent. And at present it offers more practical help for the many than does any other of the chief interests or even of all put together. This of course does not overlook the fact that integration among artists in the æsthetic field and among scientists in the intellectual fields may be more and more attained by utmost devotion to those selected interests.

While integration means the bringing of order into one's life and the building of personality and effort about a unified system of compounded interests, it also means the judging of each living interest or claim and the setting of all in their best places. This is so necessary in modern life that some have defined religion as essentially " the revaluation of all values," and have made religion the process by which all values are taken up into the self and integrated into an effective and satis-

fying unity of life. This view has recently been well stated by W. C. Bower: "It is the function of religion to bring all the more or less specialized values involved in the economic, social, intellectual, æsthetic and moral aspects of experience into such a unity that from this central vantage-point life can be seen whole. Notwithstanding the overlapping and interdependence of these various specialized sets of values, they tend, on the whole, toward a centrifugal movement of experience. Life, especially under modern conditions, tends to fall apart into rather highly specialized interests and activities. It cannot be denied that in an age of highly developed specialization intelligence tends to go its own way without much regard to the social, æsthetic or moral implications of its thinking. Well-intended social effort is too often lacking in intelligence. Art has always shown some sense of conflict with morals, though the highest art is always moral. Even morality has not infrequently shown a tendency toward dissociation from intelligent criticism of ends and means and the social implications of its legalistic codes. But religion as an integrating and comprehending aspect of experience brings all these more or less disparate values together into a total meaning and worth of life, and sets them in the framework of universal reality and of the eternal" (*Character Through Creative Experience,* University of Chicago Press, 1930, p. 250). While this view makes of the integrating function of religion in individuals somewhat more than we had in mind in the preceding paragraph, it is an interesting and fruitful attempt to restate the vital function of religion in terms of the best light afforded by current psychology, and is well worth further study by the student. (See Bower's book, passim, and also G. A. Coe, *The Psychology of Religion,* University of Chicago Press, especially chapter XIII, The Religious Revaluation of Values.) The important fact is that for vast multitudes of persons religion has been the one interest strong enough and persistent enough to unify and effectualize their personality. For the complete explanation

why this has been so one must appeal to psychology, but also beyond it to metaphysics.

6. Religion, as has been said, roots deeply in the psychology of the individual, in the living needs of man as a living being, and it also hinges much upon the circumstances of outward environment, the pressure that all external to man puts upon him. This outward reference constitutes what is called the social side of religion. Religion has been so largely a group affair that some students have attributed it almost wholly to group origination and continuance. While this seems to us an overemphasis, it certainly is true that religion has large social use, and must be considered from the sociological view.

The motivation of individual and group life, then, is one of the major functions of religion. In recent times it has become increasingly clear that religion involves a valuing attitude toward life, its interests and activities. From the earliest primitive times until now religion has been identified with the choosing of values which are of group importance and the rejection of those which are anti-social or too narrowly individual. The present emphasis upon knowledge and " science " needs to be balanced with due regard for the forces of motivation, for if any one generalization from human experience does hold it is this, that life gets its drive mainly from fundamental wants and accompanying emotions. Intellection is instrumental rather than primary, and at best is directive, not originative. As C. H. Cooley says, " Sentiment is the chief motive-power of life." This has been fairly emphasized by C. A. Ellwood, a master of the fields both of sociology and of religion: " The problem that life presents is much more than a problem of knowledge. It is even more a problem of motives and of will-attitudes—of aspirations, desires and determinations. The human world is governed not alone or mainly by thought, but even more by emotion. Knowledge alone does not suffice to motivate the human will in a socially right direction. We have, also, to find a way of diffusing among men right aspirations

and right desires, right emotional attitudes, before we can be sure that they will use knowledge rightly. Now religion stands for this element of aspiration and emotional value in human life. It is in this way intensely concerned with social values. At its best, religion is a setting of the affections upon the highest personal and social values and ideals which we know, that is, upon what we may call divine things. It is the cultivation of faith, hope, and love in human life. The religious spirit is consecration of individual life to these ends. Science, if it is to benefit man in an idealistic social way, is consequently helpless without religion. Religion needs science to give it knowledge of the best means to reach its end, but science needs religion not less to move men effectively to use aright the truth which it discovers." And here Doctor Ellwood chiefly means by science, social science. (*Christianity and Social Science,* Macmillan, 1923, p. 11.)

In discussing the social significance of religion, he summarizes as follows: " Thus we see that religion, springing as it does from the whole of human nature and the whole social life of man, is a many-sided phenomenon: (a) In one aspect it is participation in, and universalization of, the ideal values of the social life. (b) In another aspect it is a form of social control, constraining through supernatural sanction the individual to conform his beliefs and actions to those of his group. (c) In another aspect it is a consecration of individual life and energies to social ends. (d) Finally it is an affirmation of the reality of 'the spiritual,' and a belief in its ultimate dominance and triumph in human life " (*The Reconstruction of Religion,* Macmillan, 1922, p. 46f.). From these facts he holds social scientists generally to consider religion, at its best, necessary to the continuance of civilization on high levels. It is his wise contention that the sciences must supply the knowledge necessary to guidance of individual and social life, and that religion must supply much of its most powerful motivation.

CHRISTIAN ETHICS AND MODERN PROBLEMS

A Review [1]

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No intelligent student of religion can afford to disregard any utterance of the Dean of St. Paul's on any subject upon which he chooses to speak. This is in itself a high tribute, but it is one that he commands by the sheer weight of his intellect and his rare capacity for expression. Nor does it mean necessary agreement with his many *obiter dicta,* nor even the majority of them. This, in fact, would be the last thing that he would desire in those who take account of his message to his time. While perhaps he occasionally assumes a dictatorial air and speaks with more or less stridency of tone, his dogmatism is in manner only, and is never an expression of the texture of his mind. No thinker of our day sees more clearly than he that every observation upon any phase of religion or morals is only relatively true, however profound the insight which gives it birth. Dean Inge is of too large a calibre to deny to others rights which he claims for himself. When he declares in the preface of this valedictory ("probably the last considerable work that I shall have time to write"), that since his ordination he has been "convinced that the center of gravity in theology has been moving from authority to religious experience," he throws the door of conscience open for others not less than for himself.

Moreover, it is a striking proof of his intellectual probity that he does not recoil from the implications of his premises when they threaten to carry farther than his first intention. He foots it bravely to the end of the road without shrinking, with the result that he has won the enviable distinction of being

[1] *Christian Ethics and Modern Problems,* by W. R. Inge, K. C. V. O., D. D., Dean of St. Paul's, London. London and New York: G. P. Putnam's Sons. Pp. ix and 427. Price, $5.00.

the most comprehensive and realistic clerical thinker in the English-speaking world. At least it can be said without fear of intelligent contradiction that no other churchman has so extensive a hearing as he upon such a diversity of subjects, including birth control, asceticism, mysticism, philosophy, socialism, the causes of discontent, unemployment, the idea of progress, personal religion, eugenics, or the future of the English race.

At the outset of our consideration of the present work a caveat may be entered in regard to the title. It is a question whether there is justification for the segregation of Christian ethics from that which is non-Christian, unless it be merely for the purpose of classification. If those writers are correct who maintain that by the use of the scientific method the morality or immorality of an act can be determined with an approximate degree of certainty, it would appear that there is no more justification for speaking of Christian ethics than of Christian mathematics or biology. An act is moral if the elements of which it is composed, such as loyalty, veracity, and justice, have universal and objective character. Its morality is not attested by the fact that its agent is a Christian, nor its immorality by the fact that he is an atheist, a Mohammedan, or a Jew. What is ethical is ethical, and we are justified in speaking of the ethics of a cult only in the sense that we are differentiating its stage of maturity from that of other cults, or from the absolute standard which we intuitively believe must exist. Dean Inge is not unmindful of these objections and has in a measure anticipated them, in an effort to justify the use of the adjective *Christian* as applied to ethics, by the contention that in the original gospel the final standards of conduct are implicitly set forth. The concluding words of the book sum up this conviction which is frequently expressed:

> I have no fear that the candle lighted in Palestine nearly two thousand years ago will ever be put out. "Lord, to whom shall we go? Thou hast the words of eternal life."

This declaration of faith must not, however, be taken to indicate a blind or uncritical reading of the gospel story. Whether or not the Dean may be guilty on occasion of wishful thinking, he recognizes clearly that the day of privilege is gone in the realm of religious thought.

> The morality of the New Testament must stand its trial before the conscience of our generation, to be accepted or rejected on its merits as a guide for the men and women of today.

Nothing could be franker than this, and it is only fair to say that the author has striven conscientiously to live up to his adventurous ideal. Nor should the critical reader be censorious if now and then he lapses into special pleading. One hundred per cent. objectivity is beyond the reach of any man. The patterns fixed in the mind in early childhood canalize it so effectively that the flow of thought can never be fully diverted from them. Yet few men who have stepped out beyond the conventional modes of their group have done so more effectively than Dean Inge. His constant aim has been to find reality and not to delude himself with wish-fancies of the Pollyanna brand. This explains why he was formerly labeled with the ugly sobriquet, "The Gloomy Dean." There is nothing the average man fears quite so much as reality, and when any of his neighbors makes an honest attempt to tear the veil of illusion from his eyes, his reward for his disinterested service is more likely to be derision than gratitude. He is called bitter, a pessimist, or a Jeremiah if he questions the mores of our modern acquisitive society. This is a part of the price of reform.

The key to the thesis of this book is nowhere more adequately stated than in the words:

> The religion of Christ is through and through an ethical religion. . . The God whom Christ revealed is a moral Being, and the service which he claims from us lies wholly within the sphere of conduct, which nevertheless is so extended as to cover the whole man, with all his actions, words

and thoughts. It is an ethical religion, but it was from the first and still remains a *religion* and not an ethical system.

Here it is evident that whatever variations from the orthodox norm may appear in the course of Dean Inge's argument, he is wholly committed to the Christian point of view. This enhances the weight of his argument tremendously and calls for painstaking and sympathetic consideration of every admission that he makes which is opposed to or threatens our dogmatic assumptions. Nor does he allow his spiritual kinship with the modernists to restrain him from exposing their limitations:

> We must not follow the example too often set by Liberal Protestant theologians, of taking the Gospels, and especially the character of Christ, out of their historical setting, and in the hope of presenting Him in His universal significance, dressing Him up, in defiance of every principle of sound criticism, as a model to be closely imitated by a German or English citizen in the industrial period. Only by placing Jesus and His disciples back in their historical surroundings, and giving due value to all that He inherited or accepted of the mental habits and beliefs of His people, can we hope to isolate what is universally true and precious in His life and teaching.

No sounder or more necessary declaration could be offered than that. It is equally applicable to liberal and conservative. A correct perspective is impossible in life unless we can see that the leaders of earlier generations were children of their age. When we sing "Faith of Our Fathers" we lose all the practical values involved in the achievements of these worthies unless we realize that to stereotype their thought is to lose touch with all that is vital in our time. Our inspiration from them is conditioned by our catching their spirit and applying it to our tasks. "Taxation without representation" is as vital an issue today as it was amidst the gaieties of the Boston Tea Party. Dean Inge recognizes this basic fact because he has entered so whole-heartedly into the dynamic or evolutionary view of life which operates no less comprehensively in religion than in biology or geology.

Perhaps this recognition of the evolutionary process has led Dean Inge to a certain lack of proportion in handling his subject matter. Realizing, as he does so intensely, that every new discovery or revelation grows out of past experience and cannot be understood apart from that experience, he has tended to dwell at undue length upon the backgrounds in which the modern problems of Christianity take their rise. This has resulted in a large part of the book being given to a discussion of the social teaching of the church in early days, the Middle Ages, and the Reformation. The treatment is, as we should expect, always sane, and the scholarship remarkably wide, but the focal point of interest of the modern man is in the problems of his time. What is the authoritative Christian attitude toward sex, divorce, birth control, capital punishment, prisons, profit in business and industry, high finance, child labor, communism, war, race relations, the prohibition of the liquor traffic, non-Christians, and many allied questions that grow in intensity as the world increases in population but narrows to a neighborhood through improvements in transportation? Upon most of these questions the learned Dean has something cogent to say, but, doubtless through limitation of space, his observations upon some of the most important of them are sketchy and meager. To Americans, whatever their personal views, it is a serious omission not to treat the ethics of prohibition with some comprehensiveness. With us this problem is so constant, urgent, and baffling, it is conceivable that we have lost our perspective.

Yet even if every exception that has been taken to the author's treatment of his theme and its variations is admitted to be just, and that, of course, is a matter of opinion, the fact still remains that *Christian Ethics and Modern Problems* is a very able book. No Christian teacher can afford to neglect it, and no intelligent student of current life can read it without enlarging his horizons and clarifying his thought. It is suggestive of Dean Inge's versatility that while conservative

theologians through acquaintance with this book will look upon him as a modernist, the modernists themselves will question his modernism. The humanitarians, particularly those of the sentimental type, will be outraged by his suggestion that habitual thieves should be placed in a lethal chamber, to say nothing of those who are guilty of more shocking offenses. Ecclesiastics will be irritated by his acknowledgment that

> it is disquieting for Christians to admit that the growth of humanity, in the sense of humaneness, does not owe much to the Churches, in spite of the teaching of Christ, whose sympathy extended even to the birds. . . Nor were churchmen very prominent in the modern humanitarian movement, which awoke the sympathies of unbelievers like Voltaire.

This argument might have been extended to cover practically every reform and have been supported by a multiplicity of disconcerting facts. And while antivivisectionists will wince under his willingness to allow vivisection under anæsthetics, sportsmen will look upon him as an impractical idealist when he says:

> To take pleasure in killing our helpless cousins in fur and feathers seems to me a disgusting relic of barbarism. . . They are in fact and not in metaphor, our own kith and kin.

If any of the women of the leisured class who is wholly given over to social pleasures should chance to read the passage on "The Position of Women," she will have reason to search her heart and examine the social system which has made her when she reads:

> The wives and daughters of the rich, most numerous in America but well represented at home, are the largest and most irresponsible leisured class that the world has seen. Their insatiable thirst for pleasure, their vulgar ostentation and extravagance, make them a peculiarly pernicious influence in society in which they live. In America their every whim is indulged, and often nearly the whole of the monstrous fortunes which the law allows Americans to accumulate is wasted year by year by their women on the senseless rivalry of profligate expenditure. As Havelock

Ellis says, "It is impossible for anyone under these conditions to lead a reasonable and wholesome human life."

This trenchant observation suggests one of the major problems of our day, the vast and apparently ineluctable conflict between a capitalistic order of society and socialism either in drastic or modified form. Certainly our situation is anomalous, with food and manufactured goods more abundant than ever before in history, with machinery so intensively developed that one man can often do the work that a hundred men were required to perform a century ago, and yet multitudes are on the verge of perishing with hunger. Some way out of the impasse must be found. In dealing with this question our author is less convincing than usual. To protest against the erection of houses by municipalities on the ground "that the country already contains more families than it can find work for," when every economist knows that the adequate housing of the poor is hardly ever a profitable investment, betokens a shortness of vision not in keeping with Dean Inge's usual breadth of outlook. The explanation of this myopia, which also fails to take account of the ravages of the slums that are usually cleared in such municipal enterprises, is probably to be found in the limitations of his class. Where taxation is as heavy as it is in England, and where an increasing proportion of the population is being supported by the government, it is natural that a feeling of irritability should be excited in those upon whom the heavier part of the burden falls. One feels that the ethics of the Dean falls short of the standard to which he has committed himself at this point. Surely it is a part of the church's task to inspire such far-visioned leadership in industry and commerce as to give to every man in the community the opportunity to work, which Judge Brandeis has said is his inherent right, and to substitute for the dominant motive of profit in our acquisitive society the psychic return of working for the common good.

But to comment upon every issue that the author has

raised would require another book as large as the one that he has written. In conclusion, it is sufficient to say that every page is replete with flashes of insight and surprising phrases which are not only significant in themselves but also reveal the rich reservoirs of thought which becomes incandescent in them. When every reservation has been made by the proponents or opponents of the various positions taken by our gifted author on the debated and debatable questions that he discusses, if they have any imagination, they will see that they are forever in debt to this great champion of realistic thinking, mystic though he is, for he will either give them new logic to support their convictions or compel them to find reasons to answer his criticisms.

Perhaps no commentator, however sympathetic, will agree that the ethics of this book is Christian at every point, but surely none can deny that when the rank and file of the Christian community live in accordance with Dean Inge's exposition of Christian conduct this world will be a very different place from what it now is, with honesty, generosity, self-control, urbanity, and love regnant in every heart.

ORIGIN OF THE PRAYER-MEETING AMONG ENGLISH AND AMERICAN BAPTISTS

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It is difficult to determine when or how the prayer-meeting, as a regular week-night gathering of church-members for purposes of prayer and praise, in private home or church building, began among the Baptists. In general it may be said that in all probability it had its origin in those conditions of opposition, financial and social limitations, lack of trained leadership, and other disadvantages from which all early Dissenters suffered whether in this country or the old.

If we accept 1608 as the date of the origin of the English Baptists, it is not until after a hundred years that we discover among them any service which may be considered a prayer-meeting as it is held today. Nor can we be positive as to how or why these meetings came to be held. There are, however, many clues that are at least interesting to the student. This doubtless we may accept with reasonable assurance; the prayer-meeting did not spring full-fledged into existence. Due to certain factors in their order of life, and for various reasons, these people had long been compelled to hold, in addition to their Sunday service, weekly meetings which gradually developed into the present form known generally as the midweek meeting for prayer.

In the records of the Broadmead Baptist Church of England, organized in 1640, we read under date of 1657 the following item:

> And because we met in houses, divers times in the week days, for the church meetings, for to exercise the gifts of the church, by way of conference, or for prayer in preparation to the Lord's Supper, once a month, or for prayer on other special or emergent occasions, these things they (of the Establishment) did not understand.

From this we learn that one reason for the week-day meeting was the restrictions laid upon the holding of unlicensed services of worship and the forced attendance at the State church upon the first day of the week. Consequently little bands of these believers gathered at stated hours during the week, quietly and in secret, as best they could, in the private homes of their friends, for prayer, study, and spiritual consultation.

And many are the amusing stories, told with pride, of the means used to escape detection by the officers of the law. The preacher might stand upon a trap-door which might be sprung should danger threaten, and thus he could swiftly and silently be lowered to another room and thus make his escape. Or, folding doors might serve a similar purpose. Sometimes women and girls were packed at the entrance to the room to impede the progress of the courteous and gentlemanly officers of the State.

So also they met as "special or emergent occasions" might arise. And in those troublous and uncertain times there were many such. Adam Taylor, in his history of the English General Baptists, states that many of them thought that "public humiliation, by fasting and prayer, is an ordination of God, appointed for his church and people." Consequently they met frequently, usually from six in the morning until six in the evening, abstaining from food, pleasure, labor, the time being spent in reading scripture, prayer, preaching, and acts of charity and mercy.

"Such exercises," he informs us, "always attended the election and ordination of the officers of the church." And, to quote but one case, we find in the minutes of the Broadmead church this record:

second of the fifth month, anno 1673 . . . the said day, at our pastor's house, it being a day of prayer, the congregation chose brother Mr. John Ford to be a deacon, & sister Murray to be a widow or deaconness to the church.

Likewise, as suggested in the above account, a day of prayer was held in preparation for the Lord's Supper, usually upon the Saturday immediately preceding the first Sunday of the month. According to the records of the little church at Bristol, the lay members were able to carry on such a service of prayer, for, we read, upon the death of the pastor, Thomas Ewins, in 1670, " the church did not break bread until we had another Pastor, yet kept up our monthly day of prayer, as we used to do before breaking of bread."

Other " special and emergent occasions " arose out of illness of some member of a church, evidence of sin among them, or national calamities.

The minutes of the Broadmead church record that in 1673 a Mr. John Fry " fell distracted. . . First it came upon him in a way of despairing, that he was lost and damned; then he brake out in bad language—blaspheme—curse his friends." On three separate occasions they set apart a day of prayer in his behalf and finally he was cured.

From the Fenstanton minutes of 1651:

> That Mary Cox was greatly afflicted with heavy temptations, it was desired by her and her parents, that a day should be set apart, by fasting, to seek the Lord on her behalf which was consented unto.

In 1676 the Amersham church held a fast day to plead before God on six concerns:

> 1. That the Lord be pleased to humble us under a sense of our brother Rudrup's miscarriage, and that we may be more watchful in the future.
> 2. To bewail the divisions that are among God's people.
> 3. To pray the Lord he be pleased to continue a seasonable harvest.
> 4. To intreat him to prevent the wicked designs of the enemies of truth.
> 5. To beseech him to support our sister Child under her heavy trials.
> 6. To beg that he would sanctify the affliction that is on Mary Hill; and give his blessing on her journey to the bath for her recovery.

And later we read:

The ninth of the eighth month, the church kept as a day of thanksgiving to almighty God; because he was pleased to give most of the things which we had been seeking to him for by fasting and prayer.

A minute from the church at Fair Street, Nov. 1, 1697, reads:

Whereas it was requested by sister Wood, whose daughter lies in a deplorable condition, that we keep a day of fasting and prayer to God, we agree that Friday next be kept at her house, from eight in the morning till four at night.

And the twenty-first day of January following was observed as a day of thanksgiving, "because that it had pleased the Lord mightily to appear, hearing his people's prayer, and delivering the maid, in a marvellous manner."

The scarcity of preachers and pastors also accounted for some of the week-night meetings. In a group of neighboring towns or villages there might be a number of small congregations under the leadership of one ordained minister, these congregations, unitedly, being considered one church. Obviously it was impossible for a minister to meet with all his societies on the Lord's Day or perhaps in any one week, since these ministers also carried on extensive missionary labors in the surrounding sections. The members of a local group were consequently urged to meet together during the week and edify one another through songs, prayers, and scriptural expositions.

Services of this sort seem to have been held in the Norwick church as early as 1645, and definite evidence of such is found in this record of 1690 concerning the call of their pastor:

It is jointly agreed by the Brethren, this 15 March to request and desier Bror Flatman to assist every other day in preaching, both of the Lord's day and weeke day, for our support and buylding up, and bearing our testimoney at this day.

Adam Taylor in his history describing the early organization of the General Baptists says that

when a few persons were awakened to a concern for salvation, in any place, they were formed into a society. To this society candidates were admitted, on probation, for six months, before they were considered as complete members of the union. The certificate of fellowship was a ticket. . . In order to defray the necessary expenses, each member was required to make a monthly subscription according to his ability; and two stewards were appointed to receive and apply these contributions. . . To carry these regulations into effect, a weekly meeting was held for prayer and exhortation. . .

These societies, he adds, were placed under the supreme control of " the weekly conference of ministers " at which time " the places at which the preachers were to labor on the ensuing Lord's day were appointed."

The description of one of these so-called " Experience Meetings " is found in the history of the Birchcliff church, Yorkshire.

The members of this church . . . were divided into five parts, according to the proximity of their habitations; and to each of these divisions, a person, who was judged qualified by his piety and experience, was appointed as leader. The members, included in each part met weekly, at one of their houses; and any of their neighbours, who desired to engage in the cause of Christ, and wished to obtain religious knowledge, was also encouraged to attend. The meetings generally commenced with singing and prayer. When this exercise was concluded, the company all sat down; and the leader declared, in a few words, the state of his own mind, as to the concerns of religion, since the last opportunity; his trials and supports, his hopes and fears, his struggles against inward and outward enemies, and his advancement or decline in the christian course. When he had said what he esteemed proper and necessary respecting himself, he requested each of the friends present, in rotation as they were seated, to give a similar statement of his experiences; and made such observations, and offered such advice and cautions, as the circumstances of each might seem to require. After he had gone round, the meeting closed with prayer and thanksgiving, suitable to the particulars which had transpired.

That this type of work was well organized is indicated by this additional statement:

The leaders of these divisions met together every six weeks, for mutual communication and assistance. At this leaders' meeting, as it was called, the minister always was requested to be present; even when he was not a leader.

But that such a custom was not universal among English Baptists, and was indeed unacceptable to some, appears from this appended apology:

The Yorkshire churches do not pretend, that experience meetings are expressly commanded in the New Testament; but suppose that they may be included in the general canon, "Let all things be done unto edifying." They wish not, therefore, to censure those who disapprove of them.

And one of the ministers is quoted as saying:

I am sure that these meetings are right; but I am equally sure that I have no right to command my fellow-christians to attend such meetings. I am extremely certain, that such meetings, if properly conducted, are very useful; but I am as perfectly persuaded, that there are many valuable christians, both ministers and others, who may not approve of them and who never attend them. I wish to be among the first in shewing perfect friendship to those who think and act differently from me.

A further proof of this lack of agreement concerning the scriptural sanction for church meetings other than that of the Lord's Day is found in this inquiry sent by a local church to the General Assembly of the Calvinistic or Particular Baptists meeting in London, September 3-12, 1689:

Whether when the church have agreed upon the keeping of one day, weekly, or monthly, besides the first day of the week to worship God, and perform the necessary services of the church, they may not charge such persons with evil that neglect such meetings, & lay them under reproof, unless such members can shew good cause for such their absence?

Concluded in the affirmative. See Heb. X: 25.

This lack of trained ministers accounts also for another type of week-day religious service similar to these we have just reviewed, but held primarily not for worship and mutual edification, but for the discovery if possible of those young

men who might possess gifts for the ministry. Not having schools of their own, colleges, or seminaries, yet firmly believing that there were certain special gifts or qualifications essential for leadership in the ministry, they adopted this method of holding week-day meetings at which the abilities of any one participating might readily be estimated by his hearers. If any did give evidence of possessing proper gifts, he was set apart by the church and given special training as an associate or assistant of a regularly ordained pastor.

The minutes of the General Assembly meeting in 1724 record that being conscious of the

> great Decay of Religion and the general want there is of a Ministriall help in many Churches & being well assured without due care & proper Measures be taken the Cause & Interest of the gospel will Irrecoverably be lost

the Assembly recommends to the Churches that "Cottage Meetings" be held.

> We advice that the Minister or Ministers of Such Congregations do Use all prudence and Diligence to Set up private Meetings that those amongst them who are most likely may have thereby the Better opportunity to Discover & Improve their Severall Capacietys and Gifts of the Spirit of God for the further Improvement.

In 1733 the General Assembly again took similar action, recommending that pastors have churches, "set apart some time or Times by Fasting and Prayer to the Lord from increase of Spiritual Gifts and that great care be taken to encourage and instruct Persons in so good a work and to appoint Seasonable Times weekly or Monthly for exercise and improvement, and to use all other proper Measures for Supporting and raising a Ministry in the Church."

And Taylor in his History quotes from the records of the Spalding church under date of about 1700 this agreement by the members:

That we will meet together every Wednesday evening to seek the Lord by prayer and supplication; and that our brethren, as many of them as can, lay out themselves in such a manner for the Lord, as seems most to answer the gifts given them of the Lord; and so a discovery may be made of that precious treasure of preaching and expounding the word, which, it is hoped, may tend to the glorifying of our heavenly Father, and the edifying of one another.

Any one deemed the possessor of the proper qualifications "was reported to the church-meeting" and was styled "a gifted brother," and should he prove himself worthy of advancement he was designated "a brother confirmed in the ministry." But not only did these methods serve in recruiting those of ministerial abilities, but, as Taylor remarks, it served also "to guard against the forwardness of those who only imagined that they possessed them. For it was held unlawful for any one, who had not been approved by the church, to preach publicly to the world."

So far we have not discovered the date of the origin of the present form of prayer-meeting among the English Baptists, and perhaps we never can determine that point. But it seems evident from the foregoing review that they had their origin in those meetings held under the necessities of ecclesiastical laws and social conditions. When these restrictions were withdrawn, as by the Toleration Act of 1689, and by the increase of the number of their ministers, the meetings continued to be held for their spiritual, educational values.

In only one instance have we been able to find an approximate date for the beginning of the prayer-meeting as now conducted. The author of the History of the Cloughford Baptist Church (1876) writes:

"At what time the cottage prayer-meeting was first commenced we cannot say." But there is abundant evidence that they were held during the pastorate of Rev. Robert Hyde, 1784-1795. "When the population was sparse, and the members lived at remote distances from one another, and opportunities of intercourse and fellowship were few, these gatherings were like oases in the wilderness to those who frequented them."

Our task in studying the genesis of these meetings among the American churches is even greater, and in some respects less rewarding of definite conclusions, than that regarding the old country. For one thing, America was long rural in culture, her churches in the country making it difficult to hold other meetings in addition to that of the Lord's Day. England was village and town life. Through the long Colonial period, therefore, when Baptists were also few in number, we find very little of record to guide us.

Nevertheless, the story is quite similar to that of England. For instance, some of the churches held special meetings for the recruiting of the ministry. According to the minutes of the Philadelphia Association, the church at Montgomery, Philadelphia County, was organized June 20, 1719.

> In the year 1722, the church being considerably increased in number, they called the following persons to exercise their gifts upon trial: John James, David Evans, Benjamin Griffith, and Joseph Eaton; and in the year 1725, the church unanimously agreed to call the said Benjamin Griffith to the work of the ministry by solemn ordination; which was accomplished on the 23rd day of October, 1725.

The Baptist church at Brandywine, Delaware County, Pennsylvania, on August 9, 1788, called Joshua Vaughan, a member of the church, "to exercise his ministerial gifts." December 14, 1788, "gave him licenz to travel and preach," and on December 12, 1789, he was ordained.

In August, 1812, this same church agreed unanimously "that Bro Charles Moore (a member) should exercise his gifts in the ministry of the gospel." In September, 1812, he received his license and on October 10, 1813, he was ordained.

As late as 1804 the Philadelphia Baptist Association sent out as its Circular Letter to the churches a homily on prayer, one section reading:

> Another season for prayer is when the church of Christ is convened, or in assembly of the saints in social worship, (Acts 1, 14; Chap. II; 42). In such societies it appears a duty for the different male members to

exercise their gifts in prayer alternately, as this tends greatly to promote a growth in grace, and improvement in the gift of prayer, and to discover to the church such gifts as may be likely to become useful in the ministry.

Such meetings of lay members were also held due to the scarcity of ministers. In some cases the recommendation was made that the members should be prepared to conduct their own worship on such Sundays as the preacher might not be able to be present.

In the Records of the Linville Creek Church, Virginia, appears this minute under date of Saturday, December 8, 1792:

> The subject of Society Meetings, or Meetings of our Members on such Lord's Days as we have no publick preaching in our Bounds agreeable to our Faith, was resumed, and after considerable Debate on Said Subject agreed to postpone the Appointment of such Meetings for the Body of the Members of this Branch of the Church, for the Present, and untill there is more encouragement for the Appointment of such Meetings, by the Members more generally and punctually attending Church Meetings, and publick preaching; Nothwithstanding, as Brother Tulman is of Opinion that good might be done by the Appointment of such Meetings & holding them at Times in his Neighborhood, we have no objection to his making a Trial therein.

It is to be noted that by the use of the term "Society Meeting" and "social worship" as in the preceding items, these gatherings of the lay members by themselves were not considered divinely ordained, New Testament church meetings.

In a work entitled "Church Members' Guide for Baptist Churches," published by Prof. Williams Rutherford, Athens, Georgia, 1885, we have an intimation that prayer-meetings were not yet customary in that section. Speaking of the sparsely settled communities and the inability of preachers to reach all appointments regularly, he concludes:

> When practicable, there ought to be religious services in every church on every Sabbath. If the church cannot have preaching every Sabbath, the deacons ought to meet with the membership, and hold some kind of religious services.

Prayer-meetings accompanied with experience talks, and Sabbath-Schools for children, would prove very edifying to the church.

Special meetings were also called in times of peril and distress. The menace of the French and Indian wars on the frontier caused the Philadelphia Association to write the churches in 1754:

In consequence of the prevailing deadness that overspreads the land, and the imminent danger our continent seems actually to labor under, from the bold encroachments of our avowed enemies on our frontiers, concluded that the second Thursday in November next, be observed as a day of humiliation, and, fasting and prayer to God, that he may be mercifully pleased to remove the impending judgment.

Such quarterly seasons of prayer were held for three years, until in 1758-1759 we read of them being " kept by way of thanksgiving to God for our deliverance from the hand of our enemies and the success of his majesties arms."

It is quite the customary thing to read in minutes of church business meetings of these quarterly meetings being called for the consideration of the serious problems of that period, as when the Cayuga Association, in 1843, called for prayer-meetings to be held the last Monday evening in the month to entreat " for the peaceful and speedy abolition of slavery throughout the world."

It was also the custom of most of the American churches to hold a regularly appointed monthly business meeting, which was opened with a brief period of worship, and likewise a devotional service or covenant meeting on the Saturday preceding the Sabbath on which the Lord's Supper would be observed. Without doubt, in time these became meetings of worship only.

The clerk's book of the church in Cedarville, N. J., records that at their monthly meeting on February 17, 1838, no business came before them, and so the members had a devotional exercise. Likewise on March 24, 1838, there being

no business matters brought before them, they spent the evening in prayer. But under date of December 15, 1838, we find the minute: "Resolved to hold Friday evening prayer-meeting in a private house." This is the first reference in the records to a prayer-meeting.

In the record books of the church in Rome, Indiana, organized 1867, there appears no note regarding prayer-meetings until under date of July 26, 1874, we read: "Had a prayer-meeting at July church meeting, there being no business to transact. Went through form and adjourned by singing." And again next month: "Sat. before the 4th Sund. in Aug. 1874, after a prayer-meeting proceeded to business."

A source of the prayer-meeting in this country not discovered in England was the revival so prevalent in the early churches of America. Either as the cause or the product of a revival season, we find many prayer-meetings rising in the churches, whether in the older towns or the newer communities.

In the memoirs of Doctor Staughton, pastor of the First Baptist Church, Philadelphia, in 1806, we read: "The prayer-meeting at the house of Mrs. Bright, in Lombard Street, is of too interesting a character to be passed over by a slight notice. It was a bethel to many souls." And the author continues with the story of the revival influences of these gatherings. So also many of the other Philadelphia churches record that in seasons of revival the active members grew accustomed to meet in prayer for their success and the weekly form became established.

From the minutes of the Sandy Creek Association, North Carolina, in 1824, comes this note:

> This year the Lord blessed many of the churches with extensive revivals. Prayer meetings were frequent, and much blessed in the conversion of souls—they ought to be more generally in use in our churches.

The conclusion would seem to be, then, that in America, as in England, the prayer-meeting as an integral part of the

church's service of worship developed out of these occasional meetings held for some particular, special, but urgent need. This being true, it is impossible to set any exact date as to when they did become established as stated midweek services. The earliest date we find on record in America, as well as the only record actually confirming this conclusion, appears in *The History of the First Baptist Church,* Boston, published by N. E. Wood in 1899.

" There is no evidence," he says,

that the church had ever held prayer meetings regularly on a stated evening of the week. There were times when special meetings for prayer were appointed, and there had been occasionally a weekly lecture. Monthly lectures preparatory to the celebration of the Lord's Supper were observed. It had not been the custom of New England churches to hold weekly meetings for prayer and conference in which lay members might take part. This church followed the general custom, and the first record of innovation was on October 28, 1793:

" The church concluded to observe every Monday evening in ye week as an evening of prayer, on account of ye general calamaties of ye world, the pestilence at Philadelphia & the declension of religion among us. N. B. It was afterward altered to Wednesday evening."

" The pestilence," continues the author,

was the yellow fever, which ravaged Philadelphia and New York and caused the utmost alarm throughout the country. This meeting was the beginning of the custom, now observed among us for more than a century, of a midweek service for prayer and conference. The brethren only took part in it, and it was chiefly given up to prayer. Women were not allowed to take any part in this or in the business meetings.

But though thus begun in Boston in 1793, it was not for many years that such meetings became general among the Baptist churches of the Continent. In 1815 the Philadelphia Association was urging the churches to hold quarterly fasts and recommending that they " encourage prayer-meetings as often as they find convenient." In 1821 they again are recommending " frequent meetings for solemn prayer," sug-

gesting "the first Monday of each month or at least once a quarter."

The minutes of the Third Baptist Church, Philadelphia, organized in 1809, record the first reference to prayer-meetings under date of June 16, 1824: "On motion, resolved, that we hold a prayer-meeting on Tuesday evening in the meeting house during the summer season."

And under date of October 31, 1825, "Resolved that our Tuesday evening prayer meetings be held in the members' houses during the winter season."

But such meetings did not become established throughout the Philadelphia area until the thirties of the nineteenth century. The First Church, Norristown, Pa., organized in 1832, reported to the Central Union Association in 1833 that not yet having had a settled pastor, nevertheless, "The Church hold weekly prayer-meetings which have been greatly blessed to the good of souls."

The First Church of Philadelphia, tracing its history back to 1698, makes no mention of prayer-meetings until its Associational report of 1833: "The prayer-meetings among the members have been steadily observed." Evidently these were being held not in the church building, but in the homes, and were of an informal, social nature.

The Spruce Street Church, Philadelphia, organized 1825-1826, were holding a Friday night prayer-meeting in 1834, although from the records it would appear that it was participated in, if not attended by, male members only.

That these meetings were slow in receiving unanimous support among American Baptists is indicated by the statement of Hosea Holcombe that in Alabama as late as 1840 many ministers were condemning them as unscriptural and even harmful to the spiritual life of the people, and the author feels under necessity of defending them and pleading for their regular and stated observance among the churches.

Briefly summarized, then, we may say that the prayer-

meeting had its origin among Baptists in the simple fellowship of common folks, who, leaderless and untrained, were seeking guidance, inspiration, and spiritual enrichment in the mutual exchanges of social worship. The present-day formal, if not ritualistic, order of the midweek service is a development from the free, joyous spontaneity of prayer and praise through the sense of escape from the bondage of enforced suppression and standardization by a legalistic ecclesiasticism.

THE BARTHIAN PHILOSOPHY OF HISTORY [1]

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I

In a conversation with Professor Barth at Bonn, last June, I told him that I was to write a paper for the American Theological Society on " The Barthian Philosophy of History," and added, What shall I say? He at once replied, " Tell them that I have no philosophy of history." His denial appears to me to imply that he is not primarily concerned with philosophy of any sort and, therefore, not with a philosophy of history. He professes to be a preacher and teacher of the Word of God and as such he will not permit philosophy or science to stand in his way when God speaks to him through the prophets of the Old Testament and the Christ of the New Testament. His purpose is not to explain the Word of God through a philosophy of history, but he proposes rather to explain history through the Word of God.

When Barth denies that he has a philosophy of history, he affirms by his denial that he has at least a distinctive view of history, which may be regarded as the equivalent of a philosophy of history. His unique attitude toward history is taken by other members of the Barthian school—Brunner, Thurneysen, and Gogarten.

In an approach to Barth's conception of history, we shall have to consider his view of the world as a whole—his *Weltanschauung*. He accepts without modification the principle contained in the pregnant phrase of Kierkegaard, *"Der unendliche qualitätiven Unterschied zwischen Zeit und Ewigkeit"*—the unlimited qualitative difference between time and eternity. Of

[1] Paper read before the American Theological Society, March 2, 1932, Union Theological Seminary, New York.

this fact one can find no more convincing statement than he makes in his *Römerbrief,* 1924, 8-11, p. xiii, as follows:

> If I have a system, it consists in this that what Kierkegaard has termed "the unlimited qualitative difference between time and eternity," I have kept constantly before me, in its negative and positive implications, namely: that God is in heaven and thou [i. e., man] art upon earth.

This idea of "qualitative difference between time and eternity" controls Barth's view of the relation of God to the world, to nature, to man, to history; also his interpretation of the Bible. Since eternity can never become time and time never become eternity, God, who is eternal, does not, yea cannot, enter time and space; in other words, into the history of mankind. He is super-worldly and super-historical; far removed, not in space but in spirit, from the world of matter and of man.

It is only fair that we permit the Barthians to define their conception of transcendence and immanence. For at this point their opponents have discovered the Achilles' heel of the Critical Theology. Professor Brunner says:

> Much nonsense has been talked about the "Barthian Theology" having perception only for the transcendence of God, not for his immanence. As if we, too, were not aware that God the Creator upholds all things by his power, that he has set the stamp of his divinity on the world and created man to be his own image! It is just because these things are so, and only for that reason, that real contradiction is possible. Only the man created as the image of God can be a sinner, a contradiction. . . All that our critics have written about "transcendence" and "immanence" really does not touch us.[2]

In a footnote in *The Theology of Crisis,* p. 28, Brunner writes:

> When here and in the following lectures we distinguish between the "transcendent" God of the Bible and God-idea of the "religion of immanence," it is important to note that we are treating of an epistemological but not a cosmological transcendence. We hold, i. e., that God cannot be

[2] *The Word and the World,* p. 7.

known by his active presence in the world. His presence in nature and history is not denied, but it is regarded as hidden, so that what God is, is not revealed.

The reason for man's inability to know God " by his active presence in the world " is sin, on account of which men " became vain in their reasonings and their senseless heart was darkened " (Rom. 1:21, 22). Man cannot by his own efforts, by thinking, moral endeavor, mystic vision, or by any process of emergent evolution, bridge the gulf between himself and God. God must take the initiative and by a special revelation, *revelatio specialis,* on the one side and faith on the other reestablish the fellowship that was lost through sin. In the conception of sin and its consequences, not in ontology, is the decisive point of difference between the Barthians and the liberal theologians of Europe and America.

With this background we may be able to understand what Barth says in *The Word of God and the Word of Man,* p. 72:

> Biblical history in the Old and New Testaments is not really history at all, but seen from above is a series of divine acts and seen from below a series of fruitless attempts to undertake something in itself impossible. From the view-point of ordered development in particular and in general, it is quite incomprehensible—as every religious teacher, who is worth his salt, knows only too well.

The clause " seen from below a series of fruitless attempts to undertake something impossible " Barth affirms of all of man's endeavor for deliverance from the bondage of sin and the limitations of the finite. Bootless and fruitless are all religions, philosophies, ethics, economics, humanitarian programs so far as salvation and the building of the kingdom of God are concerned. Neither cosmic evolution nor human history are moving through the ages toward a " far-off divine event "; at any rate, the " far-off divine event " is not equivalent to the kingdom of God which Jesus proclaimed as at hand.

On this point Brunner, in *The Word and the World,* p. 48, does not leave us in doubt. He says:

Discoveries, progress, helpful institutions or wisdom—these make up history; yet all that history brings is not salvation, is not even a part of salvation, but is human life needing and seeking it. Salvation, however, does not come, or when it comes, it comes from the beyond; it comes not *from*, but *into* history, not from but into human reality, which in itself cannot produce, but only long for, it.

Barth, also, says in the above quoted paragraph, "Biblical history is not really history at all." He implies that it is not a part of the gradual evolution of immanent forces or of the emergence into human consciousness of an immanent God; and therefore it is not included in the historical process of the race. In other words, so far as the kingdom of God is concerned, the theory of progressive development is a figment of the imagination.

On this point Thurneysen writes:

The ascent of humanity toward the kingdom of God, thought of as a movement (*Wanderung*) to a higher stage, this thought we no longer think; at least if we have become wise (*klug*). To be sure (*freilich*) men everywhere have not yet become wise. For example, in America where they continue to dream and speak of this ascent toward a final goal within the processes of history.[3]

Professor Brunner reenforces Thurneysen and throws more light on this conception of historical continuity as held by this school when he says:

The idea of continuity, of this continuity in particular, is the essence of mysticism and of all non-Biblical religions. This continuity we find invariably where salvation is understood as a way by which man comes to God. Over against this conception the word of the New Testament, the word of the whole Bible, is *sola gratia*.[4]

II

The significance of the Barthian view of history becomes more clear by comparison with other views.

[3] *Zwischen den Zeiten*, 1931. 3tes Heft, "*Christus und Seine Zukunft*," p. 200.
[4] *The Word and the World*, pp. 48, 49.

1. One of the oldest is the theory of cyclic recurrence in the Hindu philosophy of the Vedanta. The world, as we see it, passes through cycles of progress and regress, a kind of alternating expansion and contraction of the pulse of the universe, an emergence from the infinite, and a submergence into the infinite, deep; the only reason for which is moral necessity. Plato in the " Laws " refers with deep pathos to the numberless nations and states—ten thousand times ten thousand—that have risen and fallen all over the world, passing from worse to better and from better to worse. Probably we all accept Dean Inge's judgment on this theory of history: " Of progress in these large movements there can be no thought. The notion that the universe as a whole is progressing Mr. Bradley stigmatizes as ' nonsense unmeaning and blasphemous.' "

2. One of the most modern theories is that of Spengler in his *Der Untergang des Abendlandes.* His main thesis is that history is not to be symbolized by a continuously ascending curve but by a line with a succession of humps, indicating rise and fall but not progress. Civilizations, and he counts eight in the historic past, have their birth, childhood, maturity, and senility. When these civilizations have run their course, each lasting about a thousand years, humanity is practically on the same level as before.

Barth, while not advocating either of these philosophies of history, does not differ from their conclusions in that he, too, finds no abiding value in the historical process, however it may be conceived, so far as the kingdom of God is concerned.

3. The first philosophy of history from the Biblical point of view was expounded by Augustine in his *Civitas Dei.* He represents two communities in antagonism—the *civitas terrena* and the *civitas dei*—traces the beginning of their divergence to the fall of the angels, describes their conflict with each other through the ages until there is a final victory of the good over the evil in the consummation of the last judgment. Ozonam, in his *History of Civilization in the Fifth Century,* English

translation, ii, 160, declares this work to be the first attempt to exhibit historical events with their causes and in their real consequences.

Bossuet, of the seventeenth century, does not differ in principle from Augustine. The French bishop assumes that the history of the world is guided and controlled by God, in miraculous ways when it is necessary, so that, in spite of human opposition, the divine purpose is realized through agencies chosen and set apart by God for this end.

Both these bishops, the one of Hippo, the other of Meaux, find God in history, though he is, also, above history. He enters into battle with sin and the devil, with all the powers of the *civitas terrena,* until justice and love triumph and injustice and hate are destroyed.

This conception of history is not only rejected by Barth and his school, as we shall see later on, but by contemporary scientific historians generally. Professor Rufus Jones assures us, in *Pathways to the Reality of God,* p. 99, that " no modern historian includes God among the data by which he explains past events."

4. Most of us, I presume, are either the advocates or the victims of the theory of historical development. It is thoroughly characteristic of our modern method. We were brought up on it as on mother's milk. Herder, in his *Philosophy of the History of Civilization of Humanity,* 1774, puts it in substance in a paragraph:

> Has there not been progress and development in a higher sense? The growing tree, the struggling man, must pass through various stages always progressing. But the striving is not simply individual and temporal; it is eternal. No one is alone in his age, he builds on what goes before. The past and the present are the bases of the future. This, the analysis of nature and God's works in general, shows. Thus it is also with the human race. The Egyptian could not be without the Oriental; the Greek built on both; the Roman rose upon the shoulders of the entire world. Genuine progress, constant development, even if no individual gains anything thereby, this is the purpose of God in history.

Spengler directly contradicts this view of history.

The so-called *Kultur Protestantismus* of Germany, which has spread in the various forms of liberal theology over the earth, is based upon the premise of Herder—the gradual emergence of an immanent power or person and the consequent historical progress toward an ultimate goal. In one way or another faith in God is equivalent to faith in the processes of the universe; from its phenomena[5] or from its behavior, past and present, we shall have to find God, each generation for itself. In place of the word " special " of orthodox Catholicism and Protestantism, the liberal theology, since Herder's day, puts the word " general "—a general evolution, a general providence, a general revelation, a general and a gradual transformation and consummation of humanity. All this was done with the wholesome purpose of making religion more palatable " to the cultured among its despisers "; or, to use Herder's phrase, " to humanize Christianity and to Christianize humanity."

One can readily trace the influence of Herder's philosophy of history in the writings of the outstanding theologians who lived in his time or followed him. Schleiermacher, as Paul Tillich does now, defined the difference between Christ and all other men *" durch die stätige Kräftigkeit seines Gottesbewustseins "* (*Glaubenslehre, II, 894*), " through the constancy of the power of his consciousness of God."

Furthermore, according to Schleiermacher, Christ lives on through the millenniums of history, working in the world, and the cumulated effects of his person and life are tantamount to his future coming. Rothe, also, regards Christ and Christianity as the central fact which works through the world of time and reaches a consummation in time. He takes no cognizance of the irreconcilable contradiction between time and eternity.

In a sermon on " The Kingdom of God " (March 4, 1917; *Reden und Aufsätze, neue Folge,* Vol. 4) Harnack says:

[5] Goethe says: " Hinter jedem organischem Wesen stecht die höhere Idee; das ist mein Gott, das ist der Gott den wir alle ewig suchen und zu erschauen hoffen; aber wir können ihn nur ahnen, nicht schauen."—Quoted, Harnack, *Reden und Aufsätze,* neue Folge, V. 4, pp. 148, 149.

God himself lives in the actual world and in its history; and we think his thoughts after him, when we permit ourselves to be taught by pure knowledge.

Paul Tillich, the most notable living follower of Troeltsch, speaks of *Offenbarungs Geschichte,* i. e., history that is revelation, as running, in a concealed way, through the stream of history; in Christ it finds its perfect manifestation.[6] To pursue Christology—*Christologie treiben*—amounts to finding and describing " an unconditioned something entering history, giving meaning to and transcending it," " *ein unbedingt Sinn gebendes in die Geschichte eintrit.*" " The center of history is the point where the principle that gives meaning to history is discerned."

Here Barth parts company with Herder, Schleiermacher, Harnack, Troeltsch, and Tillich. He does not deny that God comes into history; but that he is a part of history and comes through history. History, with its manifold phenomena, is not revelation of God and will not ultimately be consummated in the kingdom of God. He does not even allow that God becomes manifest at least as power unto salvation in the great personalities of the race.

Barth puts all history, including great men, on the side of the world of man which is separated from the world of God. The latter is above and beyond the former, nor does the world of man contain potencies which in the end will unfold into the world of God. The two worlds are antithetic and exclusive. When the world of God comes into the world of man it enters not by emanation, emergence from, or mystic contact with, an immanent spirit or force in the universe. It enters diametrically (*senkrecht*) from above, through the Word of God in prophecy and finally in the Christ. Then only those whom God calls or awakens by his Spirit through repentance and faith can hear and understand his word.

For a final answer to the philosophies of history which are the presuppositions both of the orthodox and the liberal theol-

[6] *Zwischen den Zeiten,* 9ter Jahrgang, 1931, Heft 2, p. 145.

ogy, I shall turn to a recent article by Barth on *Verheissung, Zeit, Erfüllung*—Promise, Time, Fulfilment.[7] Here he presents an eschatological view of history; and contrasts it with the view of evangelical modernists, which he sketches somewhat as follows: When Jesus the Christ came into the world the promises of God were fulfilled; henceforth there is no further expectation of his coming. The substance of the promise is here and men may appropriate, possess, and enjoy it. A portion of eternity has come into the stream of time somewhat as an island of immovable rock projects out of the Rhine flowing toward the sea. Now, at last, there is something permanent in the evanescent. Up to the point of Christ's advent in the flesh there was only time, with its ceaseless process of becoming and dissolving; now men have a solid rock upon which to stand; a refuge to which to flee.

Barth submits this conception of Christ in history only to controvert it. He avows that an honest view of things as they are, penetrating thinking, and the word of God will not permit us to hold it. He exclaims,

> It is not true that the appearance of Christ in any sense involved the abolishing of the promises and that, in any way, it offered men the eternal in the onward flow of time. It is fanaticism (*Schwärmerei*) to assert that with the appearance of Christ, the kingdom of God broke into history, or into time, and now takes visible form in the Church or in Christendom.

Doctrinal, institutional, and sacramental forms and acts are themselves essentially promises, symbols, earnests of a hope to be fulfilled at the end of time. One can find in the New Testament no other than an eschatological understanding of the coming of Christ and of his kingdom. It has not come with his incarnation; it is not here in his Church. Even now we have only the promise of its nearness as we had when he appeared in Galilee preaching the gospel of God. Though nearly two thousand years have elapsed, there is not now upon earth a better world, visible or invisible.

[7] *Zwischen den Zeiten*, 1931, pp. 457 seq.

What then, one naturally asks, is gained by Christ's coming into the world? Barth replies in substance:

> In him we do not have the final fulfilment of the promise but the final promise of fulfilment. The promise, through his advent, has become clearer, more comprehensible, more hope-inspiring than that of the prophets. Now we look forward as never before, to "a new heaven and a new earth, wherein dwelleth righteousness" (2 Peter 3:13).

True, by faith in the promise, as it is exhibited to us in Jesus Christ, eternity does not break in upon us; but this faith turns our hearts and minds each moment toward the ultimate event—the kingdom of God. By the power of that faith and in the strength of that hope all the relations of one's life are determined, and one is enabled to live joyously and triumphantly and work courageously in a world that is in the grip of sin and therefore doomed to decay and death. In other words, the Christian lives in hope of a "world that exists by itself in its own right, that is in no way influenced by man nor dependent upon his graces and his wishes, and his longings and his hopes, or his programs." [8] This is the gospel according to Karl Barth.

I have endeavored to present the Barthian philosophy of history on the basis of material gathered from his writings and the writings of the members of his school. I trust I have been true to my purpose. But whether or not the Barthian philosophy of history is true I shall let the members of the American Theological Society decide.

[8] Art. "The Social Gospel Is Not Enough," by Prof. Wilhelm Pauck, *The Chicago Theological Seminary Register*, March, 1932, p. 11.

SOME EARLY BAPTIST PUBLICATIONS

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Readers of The Quarterly may be interested in a brief account of some early American Baptist publications and the use which has been accorded them for the study of American religious history. Such a sketch will reveal incidentally how difficult it is for those outside of the Baptist fellowship to understand the Baptist point of view, particularly the forms of Baptist organization and the ways in which Baptist publications have naturally expressed those forms. At the same time such a sketch will indicate anew the significance of Baptist ways of thinking and may be of practical benefit for Baptists themselves as we endeavor to understand not only our own history but the relation of that history to the history of other religious bodies.

Some forty years ago Mr. Charles Evans, who had been engaged from early life in library and bibliographical pursuits, conceived the important idea of preparing a work which should list all American publications from the beginning of colonial days. He gave to the work the title: *American Bibliography: A Chronological Dictionary of All Books, Pamphlets, and Periodical Publications Printed in the United States of America from the Genesis of Printing in 1639 Down to and Including the Year 1920, with Bibliographical and Biographical Notes.* It was a part of the plan to indicate by abbreviations, following each title, the library, or libraries, in which the publication is preserved.

The first volume of this invaluable work, listing publications 1639 to 1729, appeared in 1903, the eleventh volume, covering the years 1796 and 1797, was issued in 1931.

Prior to the publication of the ninth volume of this *Bibliography,* issued in 1925, the material in the library of The

American Baptist Historical Society had not been used, either for securing rare titles, or for showing the location of items. When a special effort was made in 1924 to increase the number of subscribers to the set, it was a satisfaction to me to be able to offer such a subscription for the library of Crozer Theological Seminary, and thus to make the work accessible in the library building of the Seminary, both for its own library service and for the library of The American Baptist Historical Society.

As I had opportunity to examine in some detail the first eight volumes it became apparent that various titles could be furnished for the later volumes. I offered to supply such items. As an outcome of correspondence, about thirty titles were offered for the period included in volume nine, 1793-1794. In offering this material I called attention to the forms of entry which, in view of Baptist ideas and forms of organization, have prevailed among Baptist writers and Baptist societies, and took particular care, in furnishing titles, to observe such forms for the entry headings.

When volume nine appeared it revealed that the forms of entry used in preceding volumes had been followed rather than those which had been proposed in accord with Baptist usage, and that some of the materials had not been used. I offered no criticism of this and assumed that material would be asked for later volumes. No request has been received, and, as a result, volumes ten and eleven are quite lacking in rare publications in the Baptist field.

In view of all the above it is important to call attention to some facts without which the users of the *Bibliography,* particularly those not familiar with Baptist thought, can hardly accomplish their purpose, even for the titles listed.

An especially important item is that, speaking historically, as Baptists understand, there is no such organization as the "Baptist Church," or the "Baptist Church in New York," or the "Baptist Church in New Jersey," etc., headings which

appear in the volumes referred to. Baptists have regularly insisted that a Baptist church is a purely local organization. When they have wished to refer to Baptist churches in general they have used either the phrase Baptist denomination, or Baptist churches. I am not now concerned with the significance of this usage. Historically it is a fact. At the present time, I may add, as church ideas are becoming more liberal, one sees occasionally the term Baptist church as equivalent to Baptist churches in general, but most Baptists repudiate this, and some even object to such a term as the Baptist denomination.

Attention may be turned now to entries in the *Bibliography* which illustrate the above, and which are indispensable for the study of Baptist history, but would be found with great difficulty, even by one accustomed to Baptist usage, since, as I have already indicated, the forms of entry used are such as no Baptist would anticipate, and others accustomed to Baptist usage would likewise miss.

This arises partly from the fact that the arrangement of titles is by years. Also, the Classified Subject Index, as it is called, at the close of each volume, does not assist those who are looking for particular items, and the so-called Index of Authors is rather a list of subjects, though not really that, than an author list. As an outcome, the publications of Baptists, or of any other religious body, are accessible only by a detailed examination of all of the pages of the several volumes. I have not undertaken so exhaustive a review of the material as that involves. I have, however, made a somewhat careful study of general possibilities, and, in view of this, may offer assistance at least to those who desire particularly to consider some of the Baptist publications prior to 1797, especially the earlier ones and those by Baptist groups, rather than by individuals, whose writings, so far as listed, are usually found under their names in the so-called Index of Authors in each volume.

This assistance may best be rendered apparently by refer-

ring to items through the use of the serial numbers which the author has employed, his method being to list the publications from 1639 on by the numbers, 1, 2, 3, etc. As an outcome, the earliest number referring to Baptist publications, so far as I have discovered, is 3833, attributed to the " Baptist Church," but actually a reprint in 1734 of the Confession of Faith which since 1689 had been accepted by various Baptist Churches in England, and, in substance, by English Baptists still earlier.

The next American Baptist publication in chronological order, so far as the *Bibliography* shows, is No. 5124, whose author, likewise, is made to be the " Baptist Church." It is really a copy of the first American edition of the Philadelphia Baptist Confession, approved for printing by the Association in 1742, printed by Benjamin Franklin in 1743, and called " The Sixth Edition," this edition number referring back to the earlier editions of this Confession as published by the Baptists of England. The American Baptist Historical Society is fortunate in having two copies of this Philadelphia edition of 1743, one of these being a gift of Mrs. David Spencer, from the rare collection of her husband, the other coming to the Historical Society as a gift of Mr. Dana Boardman Gaskill.

What would have been the feeling of our Baptist forefathers if they could have anticipated that the Confession they were using and printing would have come to be regarded as an official publication of the " Baptist Church "?

Their experience would hardly have been different if they could have anticipated what one finds under 9932 of the *Bibliography,* where a copy of *A Brief Instruction in the Principles of the Christian Religion, agreeable to the Confession of Faith, put forth by the Elders and Brethren of many congregations of Christians (baptized upon confession of their faith) in London and in the country. To which is added, the proofs thereof, of the Scriptures, in words at length. The Seventh Edition, corrected,* is made an official publication of the " Baptist Church." It is of course a copy of what the Baptists of

the Philadelphia Association regarded as an explanation of the formal Confession which they had taken over from the British Baptists and had made to be a statement of "The churches composing the Philadelphia Baptist Association." It was actually the work of Rev. Benjamin Griffith (1688-1768) who was chosen by the Association to prepare such a booklet of instruction, using the works of earlier Baptists, the booklet being approved by the Association in 1743 to accompany the Confession itself.

For the year 1764 the *Bibliography* lists three publications, Nos. 9588, 9589, and 9590, as official pronouncements of the "Baptist Church." One of these was a catechism for the use of Baptist churches and was printed probably in Philadelphia by Andrew Steuart.

The second item for 1764 bears the title *A Confession of Faith. Adopted by the Philadelphia Baptist Association, 1742,* and was also printed by Andrew Steuart. This title itself should have made clear that it was a publication of the Philadelphia Baptist Association, and the handling of the item in the *Bibliography* reveals distinctly how difficult it has been for non-Baptists to appreciate Baptist points of view, and how easy it has been for those outside of the Baptist fellowship to assume a general "Baptist Church," which has never existed.

The next item for 1764, serial No. 9590, is no less interesting as an assumed publication of the "Baptist Church." It is really a copy of the minutes of the Philadelphia Baptist Association for 1764 and is entitled the *Original State of thirty-one Baptist Churches whose messengers annually meet in association in Philadelphia.* It is a single page of large folio size, technically a broadside, and was probably printed by the Andrew Steuart referred to above, though the broadside itself does not bear his name. The American Baptist Historical Society is fortunate in possessing a photostat copy of that item, as a gift of Mr. Hiram E. Deats, Flemington, N. J., who has long been interested in acquiring rare Baptist publications

and has a relatively large collection, among which is this very rare copy of the only minutes of the Philadelphia Association printed for 1764. The Association itself is exceedingly fortunate in having a copy of the original, one of the two or three known to be preserved. The American Baptist Historical Society has a copy for 1763, which is of the same form, still more rare, and may be a copy of the first year the minutes were printed, as none earlier than 1763 has been found.

The matter under consideration will be clearer through a further statement concerning the history of the Philadelphia Baptist Association and the records of its history. It dates from the year 1707, but began so informally that during a considerable period it had no specific name. It was merely an annual gathering of the Baptist churches in the general territory about Philadelphia, and apparently without any formal officers even. Not even any minutes were written until 1749, and apparently there was no thought of printing any records during more than the first half century of this annual gathering of representatives of the Baptist churches which made Philadelphia their central point of fellowship. As the churches increased in number, this annual gathering represented all the Baptist churches there were from Connecticut as far south as Virginia, the list of the churches in 1764 specifically showing such to have been the case.

In 1749 the Baptist leaders decided to prepare an account of the origin of each of the several churches and something concerning the development of the annual associational meeting. As an outcome, a brief sketch of the development of each of the churches and of the Association up to that time was written in a large folio record book which continued to be used for many years and has been preserved by the Association, being now one of the chief treasures of American Baptist history.

In 1761 Rev. Morgan Edwards came from England to America and at once, in view of his educational qualifications

and natural ability, became one of the leaders in the associational work. He was chiefly instrumental in furthering the idea of printing minutes of the Association, beginning, probably in 1763, as already indicated. This broadside for 1763 shows the names of the churches, their pastors, their membership, and other items. Omission of this publication from the *Bibliography* is a very serious defect.

Returning to the entries in the *Bibliography,* it will be useful to mention that No. 9908 is an edition published in 1765 of the Philadelphia Baptist Confession but entered in the *Bibliography* as though it were an official publication of the " Baptist Church."

No. 10233 is no less interesting as an assumed publication of the " Baptist Church," being actually a small volume issued in 1766 entitled: *Hymns and Spiritual Songs, collected from the works of several authors. In three books. I. On Baptism. II. On the Lord's Supper. III. On Various Occasions.* It was printed at Newport, Rhode Island.

No. 10234, entered as an official publication of the " Baptist Church in Pennsylvania," is in fact the minutes of the Philadelphia Baptist Association for the year 1766, when less than one-half of the churches of the Association were within the colony of Pennsylvania, and the members of the Association would have been shocked if they could have anticipated being introduced some time in the future as the " Baptist Church in Pennsylvania."

In Nos. 10552 and 10824, likewise attributed to the " Baptist Church in Pennsylvania," we have two other publications of the Philadelphia Baptist Association, the former being the letter of the Association in 1767 to the several churches composing it, the latter the minutes of the Association for 1768.

Another edition of the Philadelphia Baptist Confession, printed in Philadelphia in 1773, is found in No. 12659, and in No. 12660 we have an edition of 1773 of *Hymns and Spiritual*

Songs, similar to that mentioned above in No. 10233. Both of these are regarded by the author of *American Bibliography* as official publications of the " Baptist Church."

Thus I have thrown some light, I think, on the Baptist possibilities in *American Bibliography* up to 1773, covering the first four volumes of the work, so far as these entries are publications representing groups of Baptist churches rather than the works of individual writers.

As examples of the works of individual Baptists for the same period it may be useful to mention that Nos. 7145, 7612, 7613, 9330, and 9587 refer to writings of the distinguished Baptist historian Isaac Backus; Isaac Eaton is represented in No. 7409, and Morgan Edwards in No. 9383.

No. 9823 is an official publication of Brown University, but entered under the original name, Rhode Island College, without any cross reference in the so-called Index to Authors to show that the present name, and the only one known to most people, is represented in the list of publications.

The celebrated Rev. Dr. John Gill is represented in Nos. 7205, 7673, and 7674 through reprints in America of writings which he had issued in England.

Passing to a somewhat later period for an example of treatment accorded to a rare publication, mention may be made of No. 25909, which is entered under the heading " New York. City. Baptist Association." This is really a reference to the minutes covering the organization of the New York Baptist Association, in 1791, when, as a matter of fact, only one of the churches of the Association was in the city of New York, and the Association was composed chiefly of churches in the state of New Jersey, with others in the state of New York and in the state of Connecticut.

Similar examples of early Baptist publications and their treatment in *American Bibliography* could be given at length, but those already mentioned are sufficient to illustrate both the publications which have been preserved, the treatment they

have received at the hands of those unacquainted with Baptist ideas and Baptist usage, and something of the methods which are to be employed by students of Baptist history when they desire to locate such early printed materials. ··

Of a somewhat different sort, and no less important as sources of history, are the publications entered under Nos. 26579 to 26585, inclusive, together with 30001. These numbers cover different editions, with varying titles, of what is briefly referred to ordinarily as the Baptist Register of John Asplund, a Swede, who was born about 1750, went to England about 1775, served in the British army, escaped to North Carolina about 1782, became interested fortunately in gathering statistics of Baptist churches, published such materials in at least six different editions during the years 1792 to 1796, and is worthy of honor as the originator of statistics of Baptists in America. He planned to issue later editions but apparently was unable to finance the project, and died in 1807, an untimely death by drowning in Fishing Creek, Maryland.

I have before me a copy of six different editions of his work, five of these being the original imprints and one a photostat copy, the only collection of that extent which is known, a collection belonging to the library of the Crozer Theological Seminary because it fortunately received many rare items from the library of Horatio Gates Jones (1822-1893), one of its original trustees, who belonged to a family prominent in Baptist activities from the eighteenth century and had unusual opportunities for securing early and rare Baptist publications.

With these six editions of Asplund's work accessible together for detailed examination, it is possible to say with certainty, contrary to the conclusions of Mr. Evans in *American Bibliography,* that No. 26580 is the first edition of this Register and that it was published in April, 1792; that No. 26583 is the second edition and was published in September, 1792, this second edition being issued in view of errors which

had been discovered in the original edition; that No. 26582 is the third edition, which was published late in 1792, or at the beginning of 1793, its chief significance being some further revision and the omission of the pages which, in the two previous editions, had presented statistics of British Baptist churches; that No. 26584 is an incomplete reference to the fourth edition, published in the early part of 1794; that No. 26589 is the fifth edition, which is of particular value because it was a distinctly new publication and includes a large amount of additional material; and that No. 30001 is the sixth edition, and probably the last, being largely composed of supplementary data concerning the Baptist churches of the entire country up to 1796.

Sufficient evidence for certainty concerning the first and second editions, about which difference of opinion is most notable, may be found in the language of Asplund himself. He says explicitly in his Preface of August, 1794, "After a great deal of trouble, had the Register printed in April, 1792, by Messieurs Dixon, Nicholson, and Davis in Richmond, Virginia." Asplund says further that, in view of the errors of that printing, he thought it "necessary to have it reprinted, which was done by Mr. Dobson in Philadelphia, in September, 1792."

Other details concerning early American Baptist publications and their bibliographical treatment are abundant, but they do not seem essential for such a sketch as this article is conceived to be, and they are easily accessible, as an outcome of what has been given above, for those who are concerned with the studies involved.

SOME MODERN CULTS AND THEIR SIGNIFICANCE FOR PROTESTANTISM

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HERACLITUS would get rare and complete pleasure from an intimate examination of the world today. Everywhere he would see flux and change; everywhere, and with respect to all things, he would find divergence of opinion. He would discover that even religion has not escaped.

The Jerusalem Council and the four parties in Corinth are evidences of divisions in the early church. The two hundred odd sects in Christianity are proof enough of a lack of unity today. Doctor Ainslie calls these divisions "the scandal of Christianity." Other thinkers regard sectarianism as the inevitable result of the Protestant spirit.

The sectarian movement is not peculiar to Christianity. Prof. Lewis Hudous, in *Far Horizons* for May, 1931, points out three significant facts in the general religious situation:

> (1) The disintegration of the traditional organized, institutional religions; (2) a movement to conserve these religious forms and institutions; (3) the seeking for true religion, for a satisfactory, abundant, vital religious life.

There are those who are trying to bring about a new world through science, a cult of scientism. Not a few are seeking to replace religion by æsthetics, an adoration of the beautiful. Others are espousing romanticism and glorifying all that is human. Mysticism is on the increase. Sectarianism is running riot in Japan, China, Korea, and India, as well as in the United States.

The Self-Improvement League of Boston is a semi-religious organization that offers to its members contact with the secrets of the universe.

This is a universe of Law . . . of laws lovingly arranged, entirely for our happiness and protection. Health, Happiness, and Success are the results of harmony with these laws and of nothing else. Every violation of the law produces its own unhappy results . . . its own immediate punishment. Action in harmony with the law produces its own happy results . . . its own immediate reward. It is true that " all things work together for good " to them that recognize the loving foresight with which all these laws have been arranged, and then live in harmony with them. Absolutely amazing things come to pass when we begin to understand some of these higher laws and have the faith . . . the supreme confidence to use them.

It need not be added that cash in advance is a consideration not to be forgotten. The inquirer pays his money and then receives the applied psychology that opens all doors.

From Moscow, Idaho, comes the good news about the " Psychiana " Brotherhood founded by Dr. Frank B. Robinson, a son of a Baptist minister. Doctor Robinson defines Psychiana as " a new psychological religion, a new and revolutionary teaching founded on the words of the Galilean carpenter and designed to show its followers how to actually find and use the most potent, dynamic power in the universe—the power of the living God." Although he disclaims having founded a mystic sect, Doctor Robinson claims an esoteric understanding of Jesus' message.

No man ever lived who saw and understood the mighty truths that will be presented to you as did the Galilean carpenter two thousand years ago. Let the human race once realize that the Living God, though invisible, is ever present as the most dynamic force in the world, and let them realize further that it is an immutable law that this mighty invisible dynamic force can and will give them what things soever they desire—you may safely depend upon it that they will be only too glad to know this mighty God when the truth about Him as He actually is, is explained. This is the message of the course of instruction in finding the Living God. Its author and teacher makes the unqualified statement that the Living God is the most dynamic force in this universe today, and for that matter has always been. But because this mighty power was invisible, it has not been believed.

It should be noted in passing that Doctor Robinson is making money; the business has paid forty per cent. on the original investment. He is now selling one thousand shares of no par stock at one hundred dollars each, with a guarantee of six per cent. return, for he says: "People want our truths. They are glad to buy them, for they are proving that the revelation of God I am giving to the world is the true revelation. No matter where I place my large page-announcement, it invariably draws people and they enroll with us."

The Ancient Mystic Order Rosæ Crucis is also advertising a great deal these days. Each of its three main divisions claims to build on the work of Rosen Kreuz, who is reputed to have lived in the fifteenth century. Its advertisements are appealing to those whose organization is inadequate.

> Explore your mind! Discover your mental self and overcome your limitations. Deep within the recesses of your mind lies a stupendous power. This creative force is the real you. It is your slumbering mental self. Use it to dominate your environment. Why be a slave to chance and circumstance? Through the application of a few simple principles you can master your life in an intelligent way. The Rosicrucians, a brotherhood of advanced harmony, have shown thousands of thinking men and women how to attain real Happiness, Success, and Peace of mind through the use of their own inner faculties.

If one writes for the free book, *The Light of Egypt,* his interest is aroused still further by such questions as: "Are you happy? Are you successful? Can you intuitively foresee and sense the right course to be taken in any action or plan?" One is assured that by a course of lessons he will progressively attain unto the full stature of a Rosicrucian, a full-fledged member of an esoteric order that goes back to the days of ancient Egypt.

Among the increasing number of healing cults is the Emmanuel Movement. Courtenay Taylor of this organization has been unusually successful in his use of relaxation in healing functional paralysis and alcoholism. The relaxing exer-

cises center the patient's interest outside of himself; as a result, the functional disorders vanish.

The Colorado College of Divine Science, in Denver, urges its devotees to know God, which knowledge will give them poise, stedfastness, confidence, faith, joy, dignity, humility, and health, and also supply physical, mental, and spiritual power. This cult has no hesitancy in taking over all of the implications of evolution. Jesus is called the " emergence of the conception of the Divine Man, the Son of God, which was given the form of a living ideal by Jesus of Nazareth." " Millions are ready to step out of the old order of the animal soul into the New Man, the Christ-Man of the Super-Race of humans who will overcome the evil and injustice of the world by the greatest power in the universe—Soul Force."

Their text-book, *Truth and Health,* emphasizes the power of the emotions to upset bodily activities and cause illness. To illustrate their teaching, I shall cite the comment on the key-thought for June 15, 1931, " What God is I am." The comment in part is:

> How we shut our eyes and minds to the glory and wonder of our Sonship! We labor under the bondage of sickness, poverty, loneliness, believing that they are a necessary part of life. These are the natural outcome of our belief in separation from God, of our belief in two powers, of our belief in man being different from God. Man is the human plane of God. Since God is power and we are one with God, then we too are power. God is wholeness, therefore we are whole, complete in Him.

In *Divine Science Monthly,* their paper, there is the so-called " Silent Helper's Section " containing letters from those who have been helped. A baby of seven months who had inhaled zinc stearate talcum powder was given up to die by three doctors; she was cured by a practitioner " who spoke the words of life in the presence of death."

The Unity School of Christianity was founded in Kansas City by Myrtle Fillmore and her husband Charles. Mrs. Fillmore's illumination came at the end of a long period of family

hard luck. She visualized both prosperity and health, and both became realities. The doctrines bear some similarity to Christian Science and New Thought. Unity operates a radio station, has three hundred reading-rooms in various cities, and sends out literature by the ton. It operates its own center in Kansas City. Five hundred and fifty tons of paper and ten thousand pounds of ink are used each year for the Unity publications. 1,065,000 magazines are mailed each month. The Unity Farm, eighteen miles out of Kansas City, on Highway 50, comprises nearly twelve hundred acres, on which site Unity City is being built.

Unity is attempting:

(1) To teach the use of the Jesus Christ doctrine in every-day life. (2) Not to found a new church or sect, but to help teach men and women of every church and also those who have no church affiliation to use and prove eternal truth as taught by the Master. (3) To explain the action of mind, the connecting link between God and man, and to explain how the mind affects the body, producing harmony or discord, and how it can bring man into an understanding of divine law. (4) To urge that the evident truth of their teaching be accepted and to withhold judgment on the rest until one can understand it better. (5) In the search for Truth some changes occur till all but the perfect will of God is dropped; if human ideas did not prevail, there would be no difference of opinion among Christians, for there is but one Truth, and some day we shall see "eye to eye." (6) Unity centers and study classes are separate and independent associations for the study and interpretation of Unity doctrines. (7) Unity centers offer a place for religious research for all people.

Unity, the cult's monthly magazine for July, 1931, has in it a meditation to aid relaxation.

I am one with Omnipotence, one with Omniscience, one with Omnipresence. I am in the Father, and the Father is in me. In His loving presence, overshadowed by His protecting power, guided by His all-knowing mind, I have nothing to fear, nothing to burden me. In His living presence, all that was tense in me is relaxed, all that was weary in me is rested.

My mind's rest in my Lord reaches through and through my body, His temple, and all tenseness of flesh lets go to Him. Every bone and

muscle and nerve, every organ and gland and duct, comes into such relaxation, receptivity, and rest that it becomes reestablished in the harmony and order of divine functioning. My heart, in love and at peace with God and man, beats in unison and in harmony with the Great Heart of the universe, and the inflow and outflow of the stream of life, like a peaceful river, circulates through my entire being, cleansing, nourishing, and vitalizing, and everything that it touches is made whole. The breath of the Almighty, breathed in and breathed out, quiets every emotion of mind and body, and in the quietness and peace of a mind stayed on God, I sense the music of the spheres and feel its rhythmic harmony.

Father, I thank Thee that, in relaxing and letting go to Thee in mind and body, I feel underneath the everlasting arms; I feel the consciousness of the peace that passes understanding; I find Thee possessing me to the renewal of my mind and my body. In Thy holy presence, ready to be used of Thee, receptive to Thy will for me, conscious only of a joy of unity with Thee and its serenity and repose, I rest and rest and rest.

From March 20 to April 19 of this year the Unity devotee closes his eyes at nine each evening and repeats silently and tries to realize spiritually the following healing thought: "I see myself spiritually—mighty, courageous, strong, healthy." At high noon he repeats audibly, and then silently, the following prosperity thought, "I see myself crowned with success, and happy in my prosperity."

The healing department of Unity is called The Society of Silent Unity. In *Unity* for March, 1932, the "Silent Unity Section" begins, "In my integrity within me, where I know and see as God, I know and see myself to be free, wise, and immortal."

Space forbids a lengthy discussion of Spiritualism, which has been exposed and yet lives on, giving peace and a sense of security to thousands. It is unquestionably a fraud; it lives on the credulity of men and women whose loss of loved ones has left them gullible and ready to believe the incredible. Russellism is still spreading its teaching that "millions now living will never die." It gets a wide hearing, for those who desire annihilation are few, and those who need its compensatory

philosophy are many. Its missionaries quote scripture to prove their statements; and by the proof-text method, any argument may be substantiated. Theosophy with its guarantee of reincarnation offers a solution of life's problems that seems intellectually respectable. Not a few can find comfort in the idea that he is atoning for past mistakes and that the future is in his power. He can study Greek at seventy and use it in his next existence. New Thought also has a wide vogue. Ella Wheeler Wilcox, the poet laureate of this cult, has colored the thinking of thousands. New Thought has been called the Correspondence School of the Soul; it guarantees both harmony and prosperity to all who come into the fold.

Christian Science is too well-known to need discussion; it presents a unity of view and purpose and an *ésprit de corps* that seem out of all proportion to the intrinsic value of the teachings. And, of course, we must recognize its service to many who suffer from functional disorders and neurotic fears. Its constituency is from the upper levels of society.

The Barthian movement in Germany, though not exactly a sect, is of significance for us. The Barthian theology has won a following in the United States. There is a divergence of opinion with regard to what it is. Its existence is evidence that in Switzerland, and to some extent here, current theologies are inadequate. Barthian theology protests against intellectual, moral, and religious complacency. It is skeptical of the idea of natural progress by evolution and the immanence of God in man and nature. It distrusts the intellect. God is transcendental, the absolute sovereign. Man can come near to God only through faith in Christ, "The Incarnate Word of God." It is, further, an attempt to adjust the doctrines of Paul and Calvin to the modern world. As the Barthians view it, religion is concerned with what life is all about and what man can do with it and how he can rightly exist in relation to reality.

The Barthians are skeptical of the tendency to regard human desires and standards as decisive in determining good-

ness and truth. They break with those who regard religion as a branch of human culture with its sanctions derived from the standards of culture. As they see it, there is but one true religion and that is the Christian teaching of the incarnation, a transcendental, revealed teaching, based not on man's aspirations after goodness nor on his capacity to rise, but on his need because of his own guilty nature and God's response to that need. Man finds it difficult to reason that God should respond to this need; but the fact is that God has. The Barthians, then, make philosophy conform to the facts as they see them; they refuse to let philosophy dictate terms to religion.

The Barthians contend that the Christian religion must either reassert its original message or become merely one among many tentative ways of life. They attempt to restore to religion the things which distinctively belong to it. They point out that religion is in danger of losing its unique qualities, e. g., its appeal to authority, and of becoming a branch of metaphysics or social ethics. Barthianism offers an authoritarian religion; it affords something absolute upon which man can depend.

Dr. Julius S. Bixler, of Smith College, says, in criticism of Barthian theology:

> The question must be raised whether it is more important to win back the distinguishing values of religion and to localize them in beliefs such as the complete transcendence and absolute sovereignty of God, man's original sin, predestination, and the like, which come out of a not altogether savory past, or to make what is distinctive in religion acceptable to the modern mind by showing its connection with the best that humanity has achieved, but in abstract thought and practical ethics. The crisis theologians seem to be clinging to what they consider the essence of Christianity at the expense of cutting themselves off from all that the modern world has to contribute toward making religion both consistent and morally effective. Their procedure is the sort which always plays into the hands of the dogmatist. Followed to its logical conclusion it leaves no place for criticism. In lesser men's hands it could easily become the servant of prejudice and obscurantism.

Our concern, however, is not limited to what these sects are teaching or to any critical examination thereof. We want to discover, if possible, what their meaning is for Protestant Christianity. An examination of the function of religion and the essence of Protestantism will aid us in determining the implications of sectarianism.

Frankwood E. Williams, in *Adolescence,* says:

> No matter who the person may be, no matter what his position, his power, his wealth, or how humble an individual he may be, there are really, when one examines intimately, just two things that the individual is striving for. One is love, in the widest sense, and the other is a feeling of security; all the rest that we see is but a running about. There was a time when each of us had love in that large and satisfying sense, and when we were secure. We lost them. Associated with that loss in the life of every individual come, then, anxiety and fear, and in their train, as secondary reactions, guilt and inferiority.

H. C. Miller, in *The New Psychology and the Teacher,* points out the three adjustments that children must make in their growth to adulthood: (1) With society; (2) with the potential mate; (3) to the infinite. Indifference to this third adjustment, says Doctor Miller, is a sign of immaturity.

In the light of the basic needs, as stated by Doctors Williams and Miller, the article of Doctor Betts in the *Christian Century* for July 8, 1931, is significant. Doctor Betts has this to say:

> Religion has three basic functions, because it meets three fundamental needs common to men everywhere: first, is man's need for reassurance, comfort, consolation, integration of personality in a world that is full of trouble and in a universe that is terrifying and altogether too big for him; second, is the need for a set of sanctions with sufficient authority to lay down a code or way of life which, followed, will lead to the fullest life possible for the individual and the best outcome for society; third, is the need for some sort of motivation, some spiritual catalyzer or hormone capable of stimulating desires, energizing the emotions, and stabilizing the choice so that the code of life accepted in theory shall be realized in conduct and character.

So much for the function of religion; obviously this treatment is casual and inadequate, but lack of space prevents further discussion. In the last analysis we cannot avoid the conclusion that for Protestantism each individual has to stand on his own feet religiously; he has to make his own adjustment to the infinite. To be sure, there are those who regard religious devotees as so many sheep, wisely and carefully to be shepherded, led beside still waters, protected from the ravening wolves of false theology and dangerous doctrines. There are persons, no doubt, who need such attention. But Protestantism emphasizes individual initiative, responsibility, and self-reliance; it expresses itself variously according to the genius of each sect. There is the silent worship of the Quaker, the spontaneity of the Methodist, the beautiful and impressive liturgy of the Episcopalian, and the intellectual sermons of the Congregationalists and the Unitarians. Protestantism, then, is with us; divisions will always exist, because the Protestant spirit values personal religion above regularity. In essence it asks for no authority higher than that of personal experience. The result logically and practically is the multiplication of cults and sects.

Not a few people get asthma if they continue to eat oatmeal. Some people get hives from eggs, oysters, and other proteins. If there must be differences in diet, properly to take care of physical needs, is it strange that the spiritual diet of John Jones is inadequate for Peter Smith? With no intention to be invidious, it is clear that the Pentecostal would find the stately, dignified ritual of the Episcopal church chilling, cramping, and barren. The high churchman, on the other hand, would leave a Rescue Mission with a feeling of depression; the repeated arousing of the emotions to fever heat, the literalness of interpretation and expression, the loud, almost blatant singing of hymns, to him devoid of meaning and music, would be oppressive, for he finds help and strength in the service which appeals to the poetic in man. Some people like responsive

readings from the Psalms; and others prefer *Science and Health.*

To state this differently, every existent sect meets a need. Were it not so, the cults would cease to exist.

These cults have been and are making inroads into the ranks of the long-established churches. As a result we are troubled; we prefer that our flocks be left intact; we do not like to lose a single member, even to another of the long-established churches. Many clergymen are distressed because, as they view it, some of their parishioners have gone astray. The spirit of Protestantism is undoubtedly at work. Are there other factors involved in the exodus to these contemporary cults?

We are living in days that are placing unusual strains upon all of us. Those who could stand up under the pressure of life in an agricultural civilization are breaking under the strain imposed by our commercial-industrial age. Doctor Waterhouse, in *Psychology and Religion,* says:

> We are living in an age that has speeded up material development in every way, an age that is apt to confuse excitement with pleasure, an age that seems to try to do thrice as much in the three-score and ten years, which still remain a measure of life-time, as any former age did. The penalty is nervous strain and nervous breakdowns. As the day, so is not the strength. The consulting psychologists get more and more patients, the casualties of the age in which we live.

The church is still preaching salvation, and so it should. But the connotation of salvation is no longer crystal-clear. Today many men are more concerned about getting a job to earn a livelihood than they are about their soul's salvation. There are husbands and wives who are more concerned about how adequately to get on with their mates than they are about salvation from sin. A nagging, fretting scold of a wife is near and very real; sin as a result does not seem important. How to get along with a selfish and dictatorial husband or with a husband who has other deficiencies is at times a problem that

overshadows a woman's concern about eternal bliss. John Jones wants to be able to get along with his employer, or with those who are subordinate to him. He knows that religiously he is expected to regard his subordinates as brothers, but the hardness of heart, apparently essential to successful business in our day of competition, has inhibited any expression of brotherhood. John Smith learned as a child in Sunday school that God notices even the sparrow's fall. Why, then, is it so hard for him to experience God's love? Why did he have to lose his wife, and his small children their mother? John Brown has been taught from his youth that Jesus insisted on the infinite value of personality. Yet, he is but a cog in a huge machine that turns out automobiles; as a result he feels as insignificant as a worm. Such situations as these help make converts to some of the modern cults. Everyone wants to be king or queen; everyone wants to ride to success. We all want a simple and easy way out of a problem. We find it easier to use aspirin than to discover the real cause of a headache. It is easier to try Tanlac than to reorganize our living habits; not a few jump at a possible Tanlac for the soul. It is easier to drown sorrow or escape a problem in alcohol than to fight the battle through. Some modern cults are to distraught souls what whiskey is to fear-stricken soldiers before a battle.

If a bird is startled, it flies away and by that response relieves all inner strain. The frightened rabbit bounds for his hole; once there, all tension is gone. But human beings are inhibited from such direct responses to their fears. They are held in leash by the conventions of society. John Jones cannot fly away when startled; he has no place of safety into which he can run and hide. The baby runs to his mother, but a grown man cannot do that. Yet we are so organized that each one needs a place, an environment, or a reaction that serves for him the purposes of a bird's wings or the rabbit's warren. In our present situation some cults serve this purpose better than

many of the long-established churches. To regard fear as an error, a mistake, and to confess to having been in error is easier than to admit one has been afraid and that fear is real. To relegate fear to the work of the devil is easier than to recognize that fears are emotional inheritances from a long line of ancestors, emotional inheritances which are difficult to handle in our highly-organized modern life.

What is more, the modern spirit has been and is making inroads on the authoritarian religion of yesteryear. Our magazines are full of articles stressing the relativity of truth. The Barthian theology, as we noted, is in part a revolt against the uncertainty connected with modernism. It is not easy to rest absolutely and completely on one's present beliefs and philosophy, and yet have them subject to change in the light of new data. With the exception of Californian realtors, we all find it easy to change our points of view with regard to the weather. We are open to suggestions on new ways of playing bridge, or how to cut down our golf scores. But, for the most part, we want no uncertainty, chance, or change, in religion. Christian Science, New Thought, Psychiana, and others have *verba dei;* the leaders of these cults know. In a day of uncertainty people are going to those who claim to know. The esoteric note in many of the cults has a big influence on the credulous.

What can we do about it? The church will do well to preach a salvation that connotes integration of personality and adequate adjustment in every situation. There are many who sing and testify that they are saved; yet they experience a constant inner turmoil. They do not get along with their families, and neighbors; they fear the morrow; they lack poise and judgment. Such people are not completely saved. We must, of course, recognize that the most important adjustment for the religious devotee is to be rightly related to God. If he must be maladjusted anywhere—and some maladjustments are essential—the religious man must be right with God. Logically

and practically, a man can have bliss beyond measure if he be right with his God, even though this entails being maladjusted in every other sphere. Yet, is it not the task of the church to make real and vital to man a God who can and will help him adjust himself in all situations?

Professor Horton, in *A Psychological Approach to Theology,* says:

> Positively, we may define the specific goal of religion as the fostering of the highest health and richest well-being of human personality through its adjustment in the act of worship, to that on which its being and well-being depend and on which its loyal devotion ought accordingly to be centered. Negatively, this implies that religion is obliged to join in the fight against everything that stands in the way of harmonious adjustment and full development of personality.

Dr. E. S. Waterhouse, in his book, *Psychology and Religion,* says:

> God is to every one who believes in Him the greatest of all realities. But the greatest reality has not always the central place, and where it has not there must necessarily be a maladjustment of life, and one that is often shown in what we call nerves, depression, aimless irritation. Those who suffer thus often see a physician and possibly a psychoanalyst, which is a wise and proper course if the trouble is physical or mental. If its root is spiritual, however, this does not lie within the sphere of the ordinary consultant, and the patient remains as he was. Perhaps he may have some sense of what is wrong and consult a spiritual adviser. Yet, many clergymen give the well-meant, but quite futile, advice, that the sufferer should pray more and go to church regularly. Many try this, and, finding themselves no better, conclude that the root of the trouble is not spiritual. They fail to see that the whole life is out of proportion. What is needed . . . is a recentering of life and a revaluation of all its values. It means a fresh adjustment of the soul to God.

The problem of evil is ever present and religion must give some solution thereto. All through the centuries religion has been of service to many thousands who have sought after a satisfactory adjustment to life. Dr. John R. Oliver says, in *Fear:*

I'll tell you the kind of people that I don't see in my office, as a general rule. So far as my experience goes, the people who do not seem to be assailed and poisoned by fears are those who believe and practice the Christian religion. And by the Christian religion, I don't mean a religion man-made, or man-given, but the Christian religion as it was established and delivered to twelve eye-witnesses by a Person who was both God and Man, a person who did not merely live in Palestine hundreds of years ago, going about doing good and then disappearing forever to some immeasurably distant Heaven, but who is by means of His own appointment, still present on earth, who still has earthly habitations where He may be found and who is more intimately united with those who follow Him now than He ever was during the days of His human life in Galilee. I tell you that people who believe and practice the religion that centers around this Personality seem to have an antidote against fear. At any rate, I never see them. Don't misunderstand me. I'm not asserting that this form of religious faith is objectively true. I'm not saying that I accept it myself. I am simply putting before you a definitive fact, a fact as clearly proven to me as any other fact of my long professional experience.

Doctor Oliver, then, bears testimony to the fact that religion can still function even in so strenuous an age as ours. It is part of the task of the clergy to guide people into a life of the spirit that will enable them to carry on adequately.

Doctor Oliver, however, seems to shut the door to the modern point of view as it exists in Protestantism. A frank modernist will, no doubt, admit that there is more drive to a religion which is primarily motivated by emotion than there is to his own. But he will insist that in an age when reason is stressed, when the critical faculties are used, when all things are being tried and examined to discover the good, emotion is not enough. The ideational side of man must be given a place. He will point to men and women with a modern outlook who have an organization which keeps them balanced and poised, and who need not consult Doctor Oliver.

In his criticism of Barthian theology, Doctor Bixler says:

Religion as an experience is different from other experiences, but religious knowledge and ethics cannot escape the tests to which all knowl-

edge and ethics are subject. Our knowledge of even a transcendental God must be knowledge, otherwise we are left in intellectual chaos. And Christian ethics must itself be based on our understanding of the needs of society if it is to be truly ethical. The crisis theologians may help us avoid that attenuated extreme where Christianity loses its content. They may help us to see how a vigorous Christian message can be found without ignoring Biblical criticism. But they must not stigmatize as "man-made" such intellectual and ethical norms as honesty and charity. God himself must conform to these if he is to be a God for us.

We are not left, then, with the alternatives of fundamentalism or mere ethics, Barthianism or emptiness, the theology of yesteryear or chaos. We can still use thought forms made significant by the scientific approach. We can be intellectually curious and critically awake and still find something of value and service in religion. But that is not equivalent to saying that all people must, should, will, or can, do so. If we are to be true to the genius of Protestantism, we must let each one work out his life philosophy and his religious convictions without his being the object of invidious comparisons, because his spiritual garb is not like his neighbor's. The important and basic concern is that each man's garments fit him in the widest sense of the term, i. e., a man's spiritual clothes must be sufficient to care for him in all extremes of weather.

Those who are conservative in theology need not feel on the defensive because Joseph McCabe or Clarence Darrow would laugh them to scorn. The modernist need not be disturbed if he be accused of cutting away the foundations of religion. He can frankly admit that although such seems to be the case, he merely insists that religious living come within the realm of law and order, and that religion should be more than a series of infantile escape-mechanisms. And the members of the various cults can point to the fruits of their beliefs. Beyond a question many people have been saved from complete nervous breakdowns by the teachings of some modern cults. And these have been saved apart from the validity of the so-called truths that did the work. In many cases the good done

is out of all proportion to the intrinsic value or the truth of the cult's teachings.

Modern psychology is a valuable aid to anyone who is attempting to be of service as a consultant to his fellows. To know that there are professional interviewers, and that to explode or unload on another is a good psychic catharsis will save us some distress of mind. We do well to recognize those who need the help of a psychiatrist rather than prayers.

"Modern psychology," says Prof. Goodwin Watson, "joins religion in an insistence upon whole-heartedness, in appreciation of the value to personality of a quest of some Holy Grail." In other words, Jesus' parable of the merchant seeking precious pearls is sound psychology. Man needs carefully to watch the center of his loyalty, his dominant purpose, his ideal in and for life. Here is a locus of unity sufficient to give us a sense of comradery with our fellow travelers along life's highway.

In addition to recognizing the central fact of religion, man's need to be right with his God, we must also give heed to the practical consideration that in no church is there a worship of a common God. The typical church congregation in the average city is made up of people as far apart as a child and a university Ph. D. The people there assembled use differing thought-patterns and come from different homes, varying experiences, and dissimilar walks of life. One man is riding the crest of the wave; he wants to sing the doxology. Another has drunk deeply of the cup of woe, his spirits are so low that he needs to reach up to touch bottom. He wants to sing, "Rock of Ages"; he longs for the wings of a dove to fly away to the wilderness and be at rest. For John Jones, God is pure spirit; for Peter Smith, God is an ally in driving a sharp bargain. It may well be that a clergyman will find in his church a man who should be urged to go elsewhere. Clearly the mystic can get very little from a church where literalness constantly obtrudes.

Dr. Samuel H. Leger, in his forthcoming book, urges that

a church be divided into groups to meet diverse needs. The Sunday school organization can help here. The mystics can meet for mutual help and inspiration. Those who are in doubt, who are in the questioning stage, should have a chance to bring their problems into the open. A class to discuss current cults will be found useful. Those who are trying to find new thought-forms for the old verities need guidance; they will find help in getting together over their mutual problem. The group that likes the old ways will usually be large and made up of the older members. Leadership can usually be secured when once we know what we want to do.

As I view it, there is no need for gloom or pessimism. Religion is too essential a part of life to die out. We need to be on the alert, however, for new expressions of religion and for chances to make it more meaningful and helpful. The door of opportunity is open and there are many difficulties.

EDITORIAL NOTES

Faith and Theology

It would be difficult to improve on the definition of faith that we find in the letter to the Hebrews, and which Goodspeed has rendered, "Faith means the assurance of what we hope for; it is our conviction about things that we cannot see." Such an attitude of confidence in the reality of a power that works for goodness and truth and beauty has always been fundamental to Christianity, despite the fact that it cannot be demonstrated. And yet the concept of faith has been bantered about unmercifully by theologians and ecclesiastics, sometimes its meaning being almost obscured, while at other times it has glowed with warmth and vitality.

It ought to be perfectly obvious that faith is a practical attitude that we employ repeatedly in the routine of living together. If we declined to act, save on the basis of assured knowledge, life would be sadly truncated and impoverished. We have to trust our friends, trust those with whom we transact business, trust the engineers that control our trains, trust the findings of experts in all sorts of ways. The ways in which faith expresses itself are determined by the intelligence of persons as they relate themselves to practical situations. Sometimes it takes the form of the crassest kind of credulity; at other times it rises to the level of a logically established hypothesis. The suggestion that faith is therefore an unwarranted demand made by religion and nowhere paralleled in other human experience is itself unwarranted.

It is well that we should remind ourselves again and again of the practical significance of faith. Faith is an attitude toward life and the universe rather than a stereotyped set of concepts in regard to either. It is a way of living rather than a house to live in. It is dynamic rather than static. Its face

is toward the future rather than the past. To make such statements is not meant to deny that faith has content, that it clothes itself in ideas and doctrines, and that it is greatly indebted to the past. We need, however, to guard against an easy temptation to place the emphasis in the wrong place. Such a phrase as "the faith once for all delivered to the saints" has been often interpreted as a fixed deposit, instead of a life of glowing confidence and hope.

Faith of Our Fathers

FAITH is preeminently a personal attitude. Since man is "a social animal," faith, of course, has social implications. But at its core it is personal. It is not something that another can exercise vicariously on our behalf. One may say with a good deal of truth: Either it is *my* faith, or it is not faith at all. One of the most glorious hymns of the church is

> Faith of our fathers, holy faith,
> We will be true to thee till death.

But nothing could be farther from the faith of our fathers than the credulous adoption of the faith of someone else. There must be an element of adventure, and a goal for which it is worth making the adventure, if it is to allure us to the death. Yet there are many who think of the faith of their fathers as if it were predigested food, and the church a sort of spiritual delicatessen, relieving them of the labor and responsibility of procuring their own nurture.

There are two interpretations of faith that have appeared in the history of Christian thinking which misconceive the genius of faith. One is that which sets up faith as the antithesis of knowledge; the other regards it as the unquestioning acceptance of doctrines believed to be supernaturally authenticated. Both of these conceptions have assumed that human reason is unable to attain the highest truth, though they tacitly assume that the mind can receive the truth and recognize it

as transcendental when it is received. The logic of this position is that the church assumes that it is the eternal repository of such a revelation. The Reformation began as a protest against this interpretation, and put in its place an insistence on the right of the individual to come into personal relations with God through his own faith.

Faith is not necessarily antithetical to knowledge, but may conceivably be a way of knowing. In religious experience as in other phases of life we repeatedly arrive at certainty by forming postulates by faith, and then acting upon them. Such a procedure is thoroughly typical of the scientific method. After all, can there be any better way of obtaining assured knowledge than acting out our faith? That is what we do daily in social affairs, and our faith in particular human natures is justified that way. In a similar fashion, many devout souls have passed from the affirmation of faith in God to an assurance of the knowledge of God.

Even so redoubtable a defender of the faith as John Calvin recognized that the assent that a Christian makes in faith is itself " more a matter of the heart than the head, of the affection than the intellect." How surprisingly inconsistent that he should have been so intolerant of those who held opinions different to his own, even to the extent of consenting in the death of Servetus! The erection of faith into either an orthodoxy or a heterodoxy is surely incongruous with the nature of faith itself. For the moment one attempts to reduce faith to a system he has changed its essential character from an attitude of life to an intellectual something. Paschal was nearer to the Christian meaning of faith when he said, " The heart has its reasons which the reason does not know."

The Adventure of Faith

Scarcely anything could have been more tragic for faith than enmeshing it so thoroughly in doctrinal controversies. If that state of affairs were to continue long, it would greatly

peril the spirit of adventure which is at the heart of profound faith. There is abundant opportunity for the knight-errant of faith to venture forth in the cause of moral and social justice. With so many evils rampant, it requires real moral heroism to preserve one's faith in human nature and in the ultimate victory of the right and the good, and still more courage to translate that faith into action. Surely in these days of shocking lawlessness and the defiance of the most sacred values of life there is a summons to a vigorous faith. Faith that faces such facts squarely and yet persists is genuine.

> Not when the way lies smooth before my feet,
> Not under tender skies and favoring breeze
> To trust my Guide with confidence complete,
> But, when the clouds hang low, and sullen seas
> Snarl with white teeth around my bark in rage,
> Then—then to fare across the glooming sea,
> And fling defiance where the warfares wage,
> Against my craft—this seemeth faith to me.[1]

Christendom is unanimous in its willingness to honor men and women whose faith has impelled them to daring deeds of rectitude where courageous action is needed. Why should it be so grudging in its approval of those whose faith leads them to make adventures in the intellectual sphere of religion? Yet surely formalism is equally a peril in doctrine as in ritual. When any man imagines that he can confine the great experiences of religion within a formula, when he essays to reduce God to a syllogism, he has missed the spirit of faith just as surely as the image-worshiper. There never yet has been devised a logic for faith, for over and over again faith takes hazards for the sake of spiritual ends in the very teeth of logical opposition. Logic may reason that ninety-nine failures to be good argue convincingly that a man is an inveterate sinner, but faith always believes in the possibility of redeeming human nature to a better way of living. Logic may argue that

[1] Ethel A. MacNish, in *The Westminster*, February, 1906.

a life of trouble and disaster means there is no one who cares what happens to me, but faith triumphantly asserts, "Though he slay me, yet will I trust him."

The Theological Adventure

IDEAS are tools for thought and for the interchange of thoughts with one another. They are the products of our efforts to gather up the experiences of life in intellectual forms. It needs only to be said that life is much wider than ideas. This is true particularly of those aspects of life that we call religious. Logic is a scientific set of instruments to stimulate more correct thinking. As the servant is not greater than his lord, logic can never be the sole master in the household of life. Religious experience has to do with life in its wholeness, its impulsive and emotional phases as well as thought and action. It has its rational aspects, to be sure, but they do not cover all. The prophet's vision, the mystic's intuition, the devout soul's insight, and the missionary's call to service are frequently quite unconformable to the rules of reason. Nevertheless they are part and parcel of the stuff of religious experience, and cannot be left out of account in a thorough consideration of the aspects of faith. It is for that reason exceedingly difficult to build the data of Christian experience into a system. A theology can only be systematic at the expense of neglecting or rationalizing some of the non-rational elements of Christian experience. Since the body of Christian experience is always developing as it is lived through new situations, there should always be room for a creative activity in the realm of theology. The church is failing in a magnificent opportunity if it fails to encourage the theologian, who is trying to give a virile interpretation to the ever-expanding human experiences of spiritual worth.

We have committed enough blunders in the past to deliver us from cock-sureness. Any person who has studied, for example, the various theories of the Atonement, ought to realize the impossibility of confining a great experience within the

bounds of a theory. There is something in the great Christian experience of obtaining deliverance from the domination of moral evil that defies the efforts of systematic theology. There are magnificent moments in the human pursuit of values and in the human struggle to extract the profoundest meanings from life that make our best interpretations seem poor and inadequate. We are all conscious of the great gap between the inspirational atmosphere of a worship service and the critical spirit of a theological classroom. How futile it is to imagine that faith can be kept within the confines of intellectual formulations!

Shall we conclude that theologizing is a vain pursuit? Not at all. It would be equally one-sided to neglect the ideational aspects of religion. Since it is so evident, however, that religious experience is creative and progressive, we ought to leave the way open for those who would enter the fruitful areas of faith with new instruments of interpretation to meet the needs and problems of our own age. It has often been urged that for the sake of the kingdom of God, the world needs men who are willing to live dangerously. Is it too much to urge that in the interests of an expanding virile faith, we need those who are willing to think dangerously?

BOOK REVIEWS

Serapion of Thmuis Against the Manichees. Robert Pierce Casey, Ph. D. Cambridge: Harvard University Press. 1931. Pp. 80. Price, $1.50.

Step by step for three-quarters of a century scholarship has been reconstructing the work of *Serapion of Thmuis Against the Manichees.* This philosophical polemic of the Bishop of Lower Egypt, friend of Athanasius, first reappeared in 1608 when the Spanish Jesuit, Franz de Torres, gave us a Latin translation based upon an eleventh-century Greek manuscript (G). Unfortunately G was in parts illegible; and further, a large block of text from the middle of Serapion's work was in disorder and had also been misplaced at a later point in the manuscript as though it belonged to the succeeding treatise by Titus of Bostra. Having contributed this error and its attendent problem to scholarship, Codex G disappeared again for almost three hundred years.

It was more than a century after Torres' Latin translation that Jacob Basnage located in Hamburg a seventeenth-century manuscript (H) of these two works, and obtained through Winkler a transcript. Thus the printed Greek text has been dependent upon a *transcript* of a late paper codex, a descendent of G, inheriting and concealing its great error. Even as late as 1859, Lagarde made his text on the basis of H, though correcting the transcriptional errors in the work of Basnage. But Lagarde had also at hand an early fifth-century Syriac codex of Titus of Bostra's work, which naturally omitted the portion interpolated in the Greek text in Codex H. He therefore partially perceived the error in H, and removed the portion to the place of an appendix after Titus' third book (incomplete).

Thus the text stood until almost the turn of the century, when Cardinal Pitra rediscovered Codex G in Genoa, opening the way for a striking contribution by August Brinkmann. Brinkmann discovered that Lagarde's appendix to Bostra was composed of five disarranged pieces, which when properly rearranged belonged in the middle of Serapion's work. Further, he showed that G was the archetype for H. The Genoa codex alone, with a missing leaf and illegible portions, then remained for thirty years the only authority for Serapion, Contra Manichaeos.

When in 1924 the new catalogue of the Greek manuscripts in the Athos monastery of Vatopedi appeared, No. 236 was discovered to include a twelfth-century Greek text of Serapion and Titus. Professor Casey

with Prof. Kirsopp Lake soon left for Athos, where photographs of the manuscript (V) were made. In 1928, Professor Casey announced the discovery in the *Harvard Theological Review,* cited the need for a reconsideration of the text, and himself responded with the hope that he and Professor Burkitt would produce editions of the texts of Serapion and Titus. Professor Casey has now executed the former, and it appears to be almost the final word, as far as the critical text is concerned. Unfortunately a number of errors appear in the equipment, some of which are cited below.

The present contribution by Professor Casey is notable in several respects. First, the discovery of Codex V. Then, the ascertaining of the genealogical relationships of the five extant witnesses to Serapion, resulting in setting aside P, H and A as descendants of G, and ultimate dependence upon the brother codices G and V descended from a common archetype. Again, the supplementation of the partial text of G by the complete Codex V. All of this has greatly simplified the recovery of Serapion's text.

It is observable from the apparatus to the critical text that Professor Casey has not been unduly influenced by the new Codex V. In fact he has stated elsewhere that Codex G "is perhaps a slightly more accurate copy than V."[1] He has acted upon this conclusion in rejecting the reading of V about three hundred times in favor of G, whereas he has rejected G only about 126 times in favor of V. Thirty-three times he has rejected the reading of G V for a conjectural emendation, though "the need for emendation is rarely pressing." A tendency to too great refinement of the fourth-century autograph occasionally appears. Codex V supplies lacunæ of G at 26 points, especially in the early chapters. Professor Casey's inclusion in his apparatus of only G and V is adequate from the standpoint of the recovery of the original text, but from the standpoint of the history of the text it may be desired to have had included also the readings of the other three extant codices, P H A. A few times in the apparatus there has been omitted the MS supporting the rejected reading, e. g., XXVII. 7, XXXII. 28, XL. 28, XLII. 10, XLVI. 24. In XLV. 20 it is not clear what variant the reading *λαβοντα* represents.

Biblical quotations have been noted both by marginal reference and in the "Index of Scriptural Passages." A check of the Old Testament references clearly indicates, as expected, the Septuagint as the source. On page 43, the quotation from Daniel 3:24, 25 is closer to the Theodotion version. On page 33, a slip has permitted the use of Deuteronomy

[1] *Harvard Theological Review,* 1928, Vol. XXI, pp. 97-111.

30:15 to be referred to Isaiah; and on page 71, Psalm 18 should read Psalm 48. On page 62, the quotation referred to as Psalm 48:17 has really a triple source (cf. Isa. 51:7; Prov. 7:1).

Among New Testament quotations the reference to Mark 10:6-9 (p. 74) is better satisfied by Matthew 19:4-6, especially since Serapion appears to have a preference for the Matthean account. The same is true of four quotations on page 59 (Micah 5:2; Hosea 11:1; Isa. 9:1-2; Isa. 40:3). Here Serapion is obviously using, not the Septuagint, but the New Testament (Matt. 2:6; 2:15; 4:15, 16; Matt. 3:3 = Mark 1:3 = Luke 3:4, respectively.) The usage of Leviticus 26:12 on page 31 seems clearly to have come directly from the Corinthian letter. On page 50 the reference 10:18 should read Luke 10:18.

Little of importance is to be found in the New Testament text of Serapion. About 76 quotations in 50 pages of his text would be equivalent to about three solid pages of text. Most of it is in agreement with Stephanus, there being only about one hundred variants. A large portion of these find no support in Tischendorf's apparatus. About 15 or 20 readings affiliate with neutral uncials. Of patristic evidence, Origen's text often supports Serapion. It is of interest that Serapion, in this work, never makes use of the Catholic epistles or the Revelation.

Professor Casey in his Introduction presents a study of the style and thought of this work of Serapion, with a view to setting up criteria by which to judge the genuineness of several shorter pieces attributed to Serapion. Professor Casey has raised and answered three questions. What is Serapion's knowledge of Manichaeism? Meager. What is his method of attack? The method of Titus of Bostra, that is, a general attack against Manichaean dualism, against "suppositious claims and objections, which they imagine their opponents might plausibly but ineffectively advance at different stages of their argument." What is the substance of his objections? Mainly on ethical grounds, since the Manichaean system "appeared to him to eliminate or weaken moral responsibility."

An English version of Serapion's polemic would be well founded on Professor Casey's new critical and complete text, and would benefit a wide circle of scholarship.

KENNETH W. CLARK.

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Mysticism and Democracy in the English Commonwealth. RUFUS M. JONES. Cambridge, Mass.: Harvard University Press. 1932. Pp. xi and 184. Price, $2.00.

THE English Reformation holds perennial interest for the student not alone because of its influence upon the religious world but also because of its

long course through history, from the middle of the fourteenth century to the close of the seventeenth, the complexity of its causes, and the tangled skein of its fashioning. And perhaps the period most perplexing, most difficult of precise and clear analysis is that of the Commonwealth, coming toward the close of the reform movement.

It is with this period that Doctor Jones deals in this little book. In his usually lucid style the author helps the reader to see the evolution in English religious thought and practise from Roman Catholicism, through Anglicanism, Puritanism, Separatism to Baptist, Seeker and Quaker position. This, in the main, is the line of progress, and the development of religious organization had its influence upon the political. Democracy in the church created democracy in the state. The spiritual right of the individual, the recognition on the part of the believer of the authority of Christ alone resulted in the recognition and establishment of the "common man" in all government. It was this religious conception, according to Doctor Jones, that has determined the form of democracy in England and America.

This will be accepted as true, but it is a question if the research goes deep enough. The view of man's rights, worth, and inner authority does not begin in a religious conviction. It was found in human experience and then sought sanction in religious assurances.

It is most probable that this sense of individual independence was born out of the isolation of England's insular position to the Continent. It came to consciousness in the little trade groups, The Merchant Adventurers, who with their royal charters granting monopoly of trade with the people of the continental countries, were self-governing groups. Authority was within their own body. Then through their deeply religious temperament and their study of the New Testament this was recognized as a divine right, a religious security. Common people might conduct themselves similarly in religious and political matters. Actual experience precedes a religious tenet.

Again in tracing the chronological steps in the development from Separatist to Quaker it is a question if the author does not draw his lines too sharply. It may be that the Baptists, Seekers and Quakers are set off a little too clearly. It was an age of perplexity, doubt, and conflict, but of heroism and faith in the greatness, nobility, and ability of the ordinary man. Society was teeming with these revolutionary ideas, and it is difficult to say to which of these groups some exponents of them might belong. They all have a common origin, though may not have gone the same distance. A religious conviction held in general by all was the authority of Christ alone, the need of an inner spiritual experience for salvation, and the inefficacy of the ordinances of the church.

Doctor Jones also seems to indicate that the contribution of the Baptists to religious thinking was the organization of a democratic form of church government. The contribution of the Quaker was the rejection of the church as unnecessary because of his reliance upon the present guidance of the Spirit. This is not quite correct. The Quaker originally rejected the church because of its corruption, but he believed that Jesus had given authority only to his immediate disciples to organize the church, and, corrupt as it had become, no other had a right to form a new church outside that Apostolic order. The Baptist was the one who so firmly insisted upon the leadership of the spirit as to believe that any group of disciples had an equal right with the first apostles to form a church of Christ.

The book, as a whole, is an excellent presentation of the complexity of religious views held by Englishmen in those stormy days of the revolutionary period, and the influence of religion in establishing the new national order.

R. E. E. Harkness.

As I See Religion. Harry Emerson Fosdick. New York: Harper and Brothers. 1932. Pp. 201. Price, $2.00.

After a lapse of five years Doctor Fosdick gives us another volume from his pen. With the opening sentence he steps forth with his own characteristic literary stride—vigorous, incisive, direct, illuminative. He deals with those religious problems which assail and not infrequently baffle the thoughtful of our day; problems which, alas, sail high over the heads of multitudes like buzzards which descend only when death and putrefaction have come. Let him who can think do it now; this book will help.

The author states his case in six chapters thus headed: What Is Religion? What Is Christianity? Religion Without God? Are Religious People Fooling Themselves? But Religion Is an Art, and Morals Secede from Religion. The march of his thought runs something like this:

Chapter I

Men, confused, are asking insistently today, "What is religion, anyway?" Of course, religions are many and definitions of religion multiply. Yet definitions do not help the anxious seeker very much. Instead of definition, therefore, let us try description, a description of what religion does for the life of a man. Let us enter through the door of psychology rather than through that of theology. So entering, we are likely to come upon a religion that is alive, dynamic, life-changing; a religion that is actually saving men rather than one crying out to be saved itself. It may

be we shall discover a religion that lays hold upon one even as music laid hold upon Wagner, compelling his lifelong, self-forgetful service. That is exactly what we do find; namely, that religion secures in multitudes an unabridged self-committal to the kind of life and service which it espouses. To them religion speaks in terms of sacredness of life, of talents, of tasks; in terms of worship of the highest, and of undying loyalty to the noblest; in terms of communion and prayer which bring power, peace, and health; it speaks in terms of the great Conserver of Values, the holy God who guides the race on toward its "far off, divine event." Alas, such a vital religion is unknown in many of our churches, yet God and time will bring them to its bar for judgment.

Chapter II

Sixty Christian generations have given many answers to the question, "What is Christianity?" That it has much in common with all religions is certain. Its distinguishing and differentiating characteristic is its reverence for personality. Simple as this answer may seem, careful study will reveal its adequacy and its significance. The major problem of Christianity in the modern world is, "Can we maintain Jesus' attitude of reverence for human personality?"

A limitless, quantitative cosmos may seem to scorn personality, yet that person is he who alone sees, feels, understands, interprets, and gives meaning to that cosmos; he is in glory! To have produced such the universe must have been *dependable,* human nature *progressive,* personal *initiative* a possibility, and *social relationships* ever present. And these very necessities are all here.

To think of God in terms of personality may not be adequate, it surely is not adequate, yet it remains our best and most prophetic attempt to apprehend reality and truth.

Chapter III

On the intellectual side, non-theistic humanism is the most significant new arrival on the field of religion. It is an honest attempt to take full account of this amazing universe which has come to view in these modern times. The idea of God is held to be obsolete. This is chief among many reasons why the new arrival is going to have very tough going. It thereby removes the rootage which has been adequate for the creation of the highest values possessed by the race, and in its stead is left soil without sustaining food. Philosophically it may be able to account for a quantitative universe, but it has no word, save unutterable silence, when it faces the qualitative.

Chapter IV

Most destructive of all those acids of modernity which attack religion is that which holds all the non-physical to be fantasy, day-dreaming, wish-fulfilling, defense mechanism, subjectivism, non-factual, unreal. Among such, religion is the chief illusion. Unfortunate for the position of these intelligentsia, prophets of a new faith, is that it spreads over too wide an area. Even their own minds which spin so devastating a philosophy are dealing with web which is also illusion. Vanity of vanities, the upshot of it all is that they only give us the vain illusions of illusory minds, the greatest of all illusions!

On the contrary there is no illusion about a religion that sends men and women to school in a law-abiding universe wherein they achieve triumphant, meaningful life; no illusion about a religion that causes folk to make renunciation of self in favor of the common good; no illusion about a religion which sets people, with whole-hearted self-abandon, to the creation of a new earth after the pattern of their noblest ideals. Verily, even the devotee of fantasy, skeptic that he is, must often wish there were reality in such a religion as the theist proclaims, for mankind does need it so!

Chapter V

Behold the dead-shot question of our age! "Is it scientific?" If not, wide is the way that leads to oblivion. And yet science is master in only a limited area of research and knowledge, the metrical or measurable. Virtue, love, honor, altruism, art, and others refuse to wear the yoke of science; they declare their freedom, each in its own realm. Moreover, each proclaims itself possessed of a path to truth quite as fruitful as that known to science.

Religion has more in common with these than with science, particularly in its likeness to art. Religion is normative, evaluative, interpretative; in such realms the yardstick of science no more applies than does the mile to thought. Science may study the Sistine Madonna, giving us the size and weight of the canvas, the chemistry of the paints and the color of the eye, but it has nothing at all to say about the soul of Raphael or the divinity of motherhood which he gave the world in that painting. When it comes to that, science is beyond its depth. On the contrary, religion is at home in these same depths.

Chapter VI

But the most ominous attack upon religion is on the ethical rather than the scientific front. The conflict is fiercest on that field where the

battle cry is, "Let morality divorce herself from her silly union with religion."

It is to the point to note that the ethical progress of the race has witnessed the consistent union of morality and religion. We believe this union to be essential. The atheistic inevitably works, soon or late, to change the climate of a life. Summer gives way to winter and a decidedly lowered morale results; life is empty, vain, and not worth the living after all. So what is the use? It is as though a glacial epoch swept over life destroying all things precious, and making impossible their return until the ices melt away.

If not this generation of atheists, all of whom have a religious background, then their children will shiver in the arctic weather and long for summer.

Sad beyond measure in such a time is the fact that organized Christianity is itself so shot through with the unethical. In such a state it cannot only not offer aid to a sick generation, but instead it thereby succeeds in giving encouragement to the malady.

W. R. McNutt.

Which Way Religion? Harry F. Ward. New York: The Macmillan Company. 1931. Pp. 221. Price, $2.00.

The Professor of Christian Ethics in Union Theological Seminary magnifies his office in this book. His thesis may be said to be that the religious need of our time is predominantly ethical, the acceptance of the teachings of Jesus as a practical guide to life, not their polite dismissal as counsels of perfection that all must indeed admire but none need strive to realize in conduct.

The arraignment of the ethics of our capitalistic social organization is emphatic, unanswerably logical, and though marked by much warmth is not bitter. Professor Ward makes it very plain that our social order denies in fact what it asserts in theory, the equal rights of all men to life, liberty, and the pursuit of happiness. He shows beyond a doubt that the religion of Jesus is the exact antithesis of this social order, that his ethics demand distribution of power and product in accordance with justice and love, and the universalizing of cultural opportunities now open only to the well-to-do.

And he also makes plain what many of us are not willing to admit, that Christianity in our age is on the verge of another great apostasy like that of the age of Constantine. The Roman Emperors made the Christian church a court chaplain, the apologist for every social abuse of the time,

and the church of our age has gone a long way toward playing a similar rôle and giving its support to all the evil features of the present order.

Is it too late for organized Christianity, the church, to turn to the way of Jesus? Or has its structural weakness become so great, has it so far bowed its knee to Mammon, that it is past salvation? The author does not exaggerate the seriousness of the issue, the exigency of the crisis. But he leaves us in no doubt of his own answer to the question. He is no pessimist who despairs of religion or the church. He holds that Protestantism has always shown a power of recuperation that warrants hope of its finding the right way now—that it can and will resist the drift toward mere ecclesiasticism and again proclaim the ethical religion that Jesus taught and exemplified. If it does this, it will again be a creative, revolutionary force in American life. If it fails to do this, it will become an obstruction to the progress of human society and will share the fate of all outgrown and useless things.

It is well for us to bear always in mind that each one of us makes his own reply to the query, Which way religion? And the replies of all of us together are a decision.

HENRY C. VEDDER.

The Christian Saga. NORMAN TOWAR BOGGS. New York: The Macmillan Company. 1931. Pp. 1071. Two Volumes. Price, $9.00.

MR. BOGGS looks upon the history of Christianity as "a vast, impressive and comprehensive drama," and as such he presents it. Upon the stage and background of European culture and Western civilization Christianity is made to play the game of life. In and out of every scene—the action covering near two thousand years—appear and pass, come and go the peoples of the ages. Nor can the play ever be dissociated from the scenery of the stage properties.

True it is, Christianity is *the* European religion. It has "become decidedly both the foundation and the keystone of the entire social structure," and has given "to all European history a measure of political unity and a remarkable degree of unity in its emotional reactions." It is inextricably woven into and gives strength to the structure of European civilization.

Moreover, the author recognizes that the story of Christianity is the picturing of common people at their best. "It is a tale of mankind, many millions in a vast area of time and space, seeking salvation in this terror and disappointment-breeding world, and aiming, here or hereafter, to envision a more heartening existence."

But, to return to our original figure, this drama of Mr. Boggs', tense

and thrilling as it is at times, has the weakness of all drama. The characters "flit" in and out upon the stage. Leisure time is not given to become intimately acquainted with them. And the stage is too small for these "groping millions of mankind" to pass upon it. As usual, only the so-called great and significant personages appear. The toiling masses, struggling, yearning, dreaming—who give all else meaning—are not seen. And thus the story loses much of its promised and professed social interpretation.

Moreover, as with all drama, it has in mind the galleries as well as the boxes; and the occupants of neither are overexacting or critical. Drama is for the crowd. Not by the glare of the footlights, but by the gleam of his solitary lamp in his little den does the research student find his facts. And in this drama of *The Christian Saga* the student will discover many a gap which must be laboriously filled in.

Yet the story is well written, with a beautiful literary style. It reveals an immense amount of erudition, and imparts a wealth of information touching the religious life of Europe through the centuries. The author is obviously acquainted with the critical method in the study of history without, however, being critical in his recounting of it.

Old stories are told, and lose not in the telling, making the narrative vivid and pulsing with human interest. But Jesus is the Jesus of the Gospels only. The final supremacy of the Roman Bishop is portrayed as a victory in personal contests in the matching of wits between skilful, shrewd, aspiring leaders of the church. Martin Luther appears the mighty hero, courageously nailing up his ninety-five theses in a deliberately planned assault upon the evils of the ancient church so long and solidly intrenched within her claims upon the people, and punishing ruthlessly any who might dare attack those claims. "But Luther dared the lightning and survived."

So the drama sweeps swiftly on, closing really with the seventeenth century. Less than two hundred pages out of 1071 are given to the more than two hundred years. The book is what the author claims for it in the title, *The Christian Saga.*

R. E. E. Harkness.

The Student Faces Life. Carl Sumner Knopf, Professor of Semetic Archæology and History in the University of Southern California. Philadelphia: The Judson Press. 1932. Pp. xiv and 222. Price, $1.50.

The first sentences are arresting:

Somebody should endow a university in the Sahara desert where ostrich-minded folks could find congenial surroundings. . . Hiding one's head in the sand cuts off considerable landscape, irritates the cranium, but leaves the universe just where it was

before. The refusal to face a fact does not hurt the fact; it merely unjoints the intellectual vertebræ.

Here is the author's thesis: Ostrichism is a prevalent student affliction. Far better is it to face life. Doctor Knopf then asks the reader to face with him Science, the Bible, the Church, and Jesus. These were the lectures he delivered at the University of Redlands. Classrooms were opened to him, and he accepted the invitations to help the students further to face the problems of Philosophy, Literature, Economics, and Psychology.

With crisp, epigrammatic language and an amazing facility in the use of illustrations, the author has achieved an excellent synthesis of several divisions of our thought. By no means has he said the last word—he would not wish to; but he has given us a much-needed courage to "face" life.

This is an excellent book for the student—and his older friend as well—who is sincerely desirous of knowing what the Christian religion has to say to this modern world of scientific and artistic knowledge and attitudes. It helps him to see that most of the difficulties disappear when frankly and intelligently faced, and the remainder become, not terrifying specters, but fascinating challenges! Every reader of the book will be indebted to Doctor Knopf for a better grip on life and a warmer heart for Christianity. And he will not soon forget *L'Envoi.*

ROBERT E. KEIGHTON.

Faith, Hope and Charity in Primitive Religion. R. R. MARETT. New York: The Macmillan Company. 1932. Pp. ix and 239. Price, $3.00.

R. R. MARETT, rector of Exeter College, Oxford, formerly university reader in social anthropology, has for some thirty years been widely known as one of the most careful students of primitive religion. This volume, the result of lectures delivered in Boston in 1930, under the auspices of the Lowell Institution, which were amplified in 1931-1932 as the Gifford Lectures in the University of St. Andrews, Aberdeen, might be termed the popular by-product of the technical researches of a lifetime. While a wealth of scholarship is in evidence on every page, cumbersome detail never hinders the smooth-flowing English nor diverts the interest of the reader.

The title, *Faith, Hope and Charity in Primitive Religion,* indicates the general themes under discussion. With abundant evidence from widely separated fields the author shows that the germ of these ideals that are so characteristic of the higher religions is found also amongst primitive peoples in the far-off millennia. That fear had given place to

faith, and despair to hope is the clear story of the remains found in the earliest graves. The idea of immortality seems to have been a vital reality to our prehistoric ancestry.

Among the many features worthy of our attention two may here be noted. The author is convinced that primitive man was no more clear-cut in his religious practises or in his thinking than are his modern relatives, and hence he finds it difficult to draw a hard and fast line between magic and religion. Practises and thinking were naturally nebulous, and the worshiper in extremity would avail himself of all possible methods in order to attain this end.

He also in a very vivid way emphasizes the well-known fact that "in primitive society enlightenment and leadership is purchased at the cost of a rigorous training and the door of the sanctuary remains closed to the unqualified." Religious leadership among primitive peoples is attained only by the strongest personalities, and that after the severest disciplines.

The Christian theologian will find much food for thought in this volume, the layman will find that it opens up wide horizons for comparison with Christianity, while no reader can fail to be charmed by the lucid and suggestive English of the author.

I. G. Matthews.

An Introduction to Living Philosophy. D. S. Robinson, Ph. D., Professor of Philosophy, Indiana University. New York: Thomas Y. Crowell Company. 1932. Pp. xviii and 381. Price, $3.00.

In this survey of philosophies that still live in our day, Professor Robinson has succeeded quite as well as anyone could in his attempt "to make the exposition interesting without making it superficial, and informative without making it intolerably technical." When one considers the immensity of the literature of philosophy, its abstruseness, and the difficulty of introducing the novice to any part of it, one can readily appreciate the task confronting Professor Robinson.

The scheme used in organizing the volume is excellent. There are five general divisions, entitled: Orientation, Idealism, Realism, Pragmatism, and Other Types, the chief of which is probably the vitalism of Henri Bergson. In the discussion of each of the types a regular procedure, which is the same for all, is followed. The type is first explained. Its methods are then outlined. Its treatment of four problems follows: (1) The problem of knowledge, (2) the problem of truth and error, (3) the problem of mind and body, and (4) the problem of value. The discussion of the type is concluded by a critical estimate of it. In the final chapter of the volume the author presents his suggestions toward a

"true philosophy." In his opinion idealism in one or another of its forms is the most promising candidate for the honors because idealism comes nearest to considering all things *sub specie æternitatis*. An appendix containing some suggested supplementary material for classes in philosophy completes the contents of the volume.

The work evinces historical perspective, care in citation and reference, and wide acquaintance with the literature of philosophy. While the style occasionally gives one a jolt and lacks a nicety or two, interest is skilfully maintained by simple and clear illustrations, by references to figures of such current note and popularity as Fritz Kreisler, and by appeal to the eye through the reproduction of photographs of William James, Josiah Royce, George Santayana, John Dewey, and Henri Bergson.

Although written to be used as a text in first courses in philosophy, the book would be useful and profitable to the general reader who wishes to make some acquaintance with the history, problems, and methods of philosophy as well as with current tendencies in philosophical inquiries.

WILBUR SPENCER SHERIFF.

Collected Papers of Charles Sanders Peirce. Vol. II. "Elements of Logic." Edited by CHARLES HARTSHORNE and PAUL WEISS. Cambridge, Mass.: Harvard University Press. 1932. Pp. xi and 535. Price, $6.00.

THE writings of Charles Peirce covered a wide range of philosophical subjects, and were never well organized. He even suggested that it was impossible for anyone, even himself, to put together the fragments of his writings on logic. But our editors have achieved the impossible in the present volume with considerable success.

The study of logic rests on a number of prelogical opinions. Obviously it is undertaken only by those intending to reason, and who anticipate by their reasoning the possibility of attaining truth. They suppose there is such a thing as truth, and that truth and knowledge are in a measure attainable by reasoning. But bad reasoning may deceive. The student of logic presupposes that reasoning is superior to intuition or uncritical opinions, and he desires the best, viz., the science by which he can correct his only errors of reasoning, and so improve his ability to reason. These are all propositions which Peirce examines with his usual penetration.

It is amazing how dependent many other sciences are on logic for their own work. There are five sciences, according to our author, which do not depend on logic for their reasoning. These are mathematics, phenomenology, esthetics, ethics, and logic itself. Metaphysics would be of all the

sciences the most insecure without a valid logical basis. Psychology in its beginnings is dependent on logic. Peirce was opposed to the position which some later pragmatists have taken that psychology when it overtakes its full task will not only describe the process of reasoning but describe correct reasoning, that it will flow over into the domain of logic. The intimate connection of logic with epistemology are clear enough. The physical, biological and social sciences alike go to the logician to borrow his working tools. Inductive logic has become practically synonymous with scientific method.

Major portions of the present volume are occupied with the theory of signs, propositions, and terms, logical figures and forms, and the theory of inference. There is considerable technical material demanding close scrutiny, but rewarding to the serious student, for Peirce was one of the inaugurators of the newer logic. We congratulate editors and publishers on the notable success they are achieving.

A. S. Woodburne.

If I Had Only One Sermon to Prepare. Joseph Fort Newton. New York: Harper & Brothers. 1932. Pp. 233. Price, $2.50.

This remarkable book by Doctor Newton supplements the volume entitled *The New Preaching* and also the earlier volume *Some Living Masters of the Pulpit,* by the same author.

The book is arranged in a most interesting fashion, after the order of a public service of worship. Three parts of it are written by Doctor Newton himself and come under the headings of "Invocation," "Offertory" and "Benediction." The bulk of the book is made up of twenty-three written articles by prominent preachers of the American pulpit.

In these articles will be found explained fully the methods used by these masters of the sermon in preaching their weekly addresses and sermons. As one might well expect, there is a vast amount of difference in the methods employed, running from the most carefully prepared manuscripts, some of which are committed to memory and delivered verbatim, to the most extemporaneous type of preaching, with hardly more than a bare conception of the theme to be developed and trusting to the moment for its expression. So that anyone looking to this volume for guidance in regard to his sermon preparation will probably be confused by the diversity of plans. Possibly the only two principles of sermon preparation which would be agreed upon by all of these contributors are the principles of industry in preparation, and character and piety behind the work.

Altogether it is doubtful if any single volume could be found in English today which would be of more genuine value and help to the

young preacher who has not become hardened in his sermon-making processes than this volume of Doctor Newton's. The articles are witty at times, most serious and inspirational at other times, but always helpful. You will find the methods used by Jew, Catholic, and Protestant preacher discussed here in the most intimate fashion in the very words and illustrations of their creators. One leaves the book with the feeling that, after all is said and done, while preaching may be an art and have definite technique, yet the most compelling thing about it is the personality of the preacher. By reading over the various methods employed by these celebrated men of the pulpit, one may acquaint himself with many methods that are really worth while and, if he is not too old to change, may yet find inspiration and guidance in this notable work. The preaching ministry is indebted to Doctor Newton for this collection and his able contribution to this publication.

GEORGE F. FINNIE.

Huxley, Prophet of Science. HOUSTON PETERSON. New York: Longmans, Green & Co. 1932. Pp. 338. Price, $3.50.

So MUCH antagonism has existed in certain portions of the Christian Church toward the whole Darwinian movement that much of the good that was in the movement, and came out of the movement, has been lost to many good people.

It will repay the minister of today to read over this new biography of Huxley. In it one may again travel that romantic period when science blossomed forth in England in the glorious flowerage of the newly announced doctrine of evolution. It is not too much to say that the doctrines of both Darwin and Wallace, simultaneously announcing the theory of evolution, would have been far less effective and certainly caused far less furore had it not been for the pugnacious character of Thomas Huxley.

Whatever one may think of agnosticism, a term which he himself introduced to the English language to describe the state and condition of his own faith, at least one must do him homage for his care for and fidelity to the truth as he knew it.

While a great physiologist himself and an expert in forms of anatomy, yet it was as a knight errant of the new science that he became most widely known. One of the most able debaters of his day, he met the finest minds of England, in the church, in law and in government, and more than held his own. His choice use of the English language as a medium of expression might well be copied by those who follow the art of public speaking. No man in public life in England ever surpassed Huxley in this respect.

If we want to get a peep into the soul of this great crusader for what he thought to be truth, stark and bare as he liked it, it is well worth anyone's time to read the letter he wrote to Charles Kingsley in answer to one which Kingsley had sent to him carrying condolence upon the death of his beloved daughter. It is one of the classics not only of the English language but of the English soul.

With the emergence of this book in the wake of recent controversy involving evolution both in this country and in England, it would be well for the minister to read the book and orient his mind afresh toward the great controversy in the middle of the nineteenth century which shook the English-speaking world. The contribution of Huxley and his contemporaries marked the end of one period and the beginning of another.

Across the pages of this book flit the shadows of people like Gladstone, Wilberforce, and many another champion in the field of public controversy.

Without a doubt Huxley was a great man and a great soul despite his break with orthodox Christianity. The book is a liberal education in the thinking life of the English-speaking race and should be read by all who are interested in both science and religion.

GEORGE F. FINNIE.

Seeing Ourselves Through Russia. Edited by HENRY T. HODGKIN. New York: Ray Long and Richard R. Smith, Inc. 1932. Pp. vii and 110. Price, $1.25.

IN September, 1930, a graduate school was organized at Pendle Hill, Delaware County, Pennsylvania. The director is Dr. Henry T. Hodgkin, whose name is familiar to all serious English and American thinkers in religious and social subjects. No sentimental nor superficial work is tolerated at Pendle Hill. The interest of the school is not academic, although it is for advanced students. It presupposes the best intellectual preparation. The aim is not investigation of social problems, nor diagnosis of present-day society, for the sake of cataloging ills. Its purpose is constructive and curative.

The title of the book indicates the method. The students were not interested in Russia *per se,* but as a source from which to gather tentative problems common to contemporary civilizations, specially in England and the United States. The problems raised are fundamental social problems: Is equality possible? Have we the right to own? Why do men work? Dare we be free? Should we punish? Is the family doomed? Is religion played out? Can we find a bridge? The editor is not a propagandist; he does not claim finality for suggestions in the discussion. He reports tentative "findings" that are most frequently expressed interrogatively.

Through this book the reader sees the Pendle Hill School at work. The group is a type of many groups that may profitably use this volume as a guide to study.

An appendix suggesting material for study and questions, and a biography adds to its value as a guide to study. An unusually good index makes the contents of the volume easily available. I know of no volume so objective in describing the Soviet experiments, nor so stimulating to reflection on social ethics as this first publication issuing from Pendle Hill.

MILTON G. EVANS.

The Course of Christian Missions: A History and an Interpretation. WILLIAM OWEN CARVER. New York: Fleming H. Revell Company. 1932. Pp. 320. Price, $3.00.

MISSIONS have been the life of the Christian religion through the centuries. No one could emphasize this with more firm conviction than does Doctor Carver. His book is of great value as a survey of the mission fields, and his authority in regard to their history since the completion of the New Testament Books is among the best. At places one wishes more space might have been given to certain phases of growth as, for instance, the influence of the Pietists, not only socially but geographically. In the main, however, keen insight was evidenced in the choosing and selecting of material.

From beginning to end the work has been presented in a style and manner which is perhaps intended to prove acceptable to the Southern laymen. At times the interpretation takes trends which seem entirely out of line with modern thought as: "World movements, in the providence of God, were opening up avenues of approach by the awakened Church to an aroused world. The nations, in their ambitions and expansions, were making highways for God" (p. 131). In most instances it might be said with a reasonable degree of safety that God was already there. And the influence of Christianity, valuable though it has been, cannot restrain a person from a doubt that all has been in the providence of God, when there is considered the counteracting forces of disaster and exploitation attendant upon these world movements.

Again in regard to Japan—"The humiliating defeat of China in 1894-1895 had proved her worth" (p. 203). I wonder if the humiliating defeat of any people ever proved a nation's worth.

A more extensive index would have added much to the value of the work as a reference to historical facts regarding missions.

C. FREDERICK KINELL.

Belief in Man. PHILIP S. RICHARDS. New York: Farrar and Rinehart, Inc. 1932. Pp. xxiii and 193. Price, $2.50.

MR. RICHARDS, an English classical scholar, has given us in this volume a philosophy of human nature worthy of our best thought and attention. Philosophy, especially since Socrates, has concerned itself with the nature of man as one of its major problems. The great religions have all had their views of human nature, the Christian view being a distinctive contribution. Latterly a number of the sciences have thrown a considerable amount of light on what man is. It is time for reconsiderations such as this which take into account our growing body of knowledge as well as speculation.

Mr. Richards may be described as a humanist in the classical sense rather than in our modern American sense. He believes in man, and he believes that the crucial problem of our day is not "whether we can believe in God, but whether, and in what sense, we can retain our belief in man." Evolutionary science tends toward naturalism, and naturalism would rob man of conscience and all that distinguishes him from the lower animals. Evolution fails often to realize that man has elements which did not develop out of anything else and cannot develop into anything else without ceasing to be what they are. Our author defends the thesis that human nature as a whole "is essentially the same: a moral and rational being, with a sense of beauty and a natural propensity for religion." Of these reason is the most significant, the moral faculty next, and the æsthetic and religious the less essential, though the absence of any element indicates a lack.

In one chapter we have a thought-provoking discussion of the contribution of Christianity to our view of human nature. A contrast is indicated between the classical ideal of harmonious development and the Christian ideal of dependence on God, yet it is held that self-realization and self-sacrifice are not necessarily contradictory. Indeed the two in harmony constitute the moral life. A fine emphasis is placed by the author on the moral nature, as he points out that the strongest and most characteristic aspect of human nature is that part of man, whether it be called the will or the soul, which chooses between right and wrong. It was Christianity as a religion, however, rather than as an ethical code, that contributed most to man's faith in man. Christian theologians from Saint Augustine on have made most important studies of the nature of man, and helped us to understand the range and worth of personality. Man cannot be understood aright except as we view him in his relations to the universe of which he is a part as well as to society in which he shares.

Mr. Richards has presented his arguments in fine logic as well as chaste language. The book is a delight to read, and presents a type of humanism for which there will always be a welcome place in the world of culture.

A. S. Woodburne.

Youth and Creative Living. Cynthia Pearl Maus. New York: Ray Long and Richard R. Smith, Inc. 1932. Pp. ix and 167. Price, $1.25.

Having given those interested in the training of youth three outstanding volumes of materials and methods which are meeting with general acceptance and use, Miss Maus in this book addresses young people themselves.

"Youth of America," she writes, "this book is intended to guide you in the discovery of those qualities of character that make for creative living... It is written with the hope that it may help you to understand yourself, and by the application of your inner best self to the art of living richly to climb the highway of life with buoyant tread, because deep in the fiber of your own soul you are building daily those abiding character values which will make your 'tomorrow's self' the abundant personality you want it to be."

The author has been actively engaged in various phases of religious education work for nearly a quarter of a century, and has earned for herself wide recognition for her sympathetic understanding of youth. The young people see in her a wise friend, one who believes in them and is one of themselves in spirit and purpose.

From Foreword to Epilogue this little volume is brimful of challenge and inspiration. Parents, teachers, religious workers—all who are concerned for the welfare of the rising generation—will welcome it as an ally of great value.

Rittenhouse Neisser.

Jason Lee: Prophet of the New Oregon. Cornelius J. Brosnan. New York: The Macmillan Company. 1932. Pp. 348. Price, $3.00.

This is a story not only of the first Christian mission established in the Oregon territory, but also a dramatic tale of the saving of that vast territory for the United States.

On August 19, 1833, Jason Lee with his nephew, Daniel Lee, left his old home in Stanstead, Lower Canada, as a missionary under appointment of the Methodist Board of America to the Flathead Indians, representatives of whom had appeared in St. Louis, Missouri, in 1831, inquiring about the Christian religion, of which they had learned from contacts with fur traders. On the afternoon of September 15, 1834, the missionaries

reached Fort Vancouver, headquarters of the Hudson's Bay Company. A few days later they set forth on a tour of inspection of the Willamette Valley and finally chose a site near the present Salem for the mission.

A mission house was built, and a school opened for the education of the Indian children, not merely in the three R's, but also in religion and in certain of the manual arts. In 1835 some thirty acres of land were fenced, and seeded with grain provided by Dr. John McLoughlin, the Hudson's Bay Company factor. Stock for the mission was also provided by this liberal and generous head of the great trade corporation upon the Pacific, who remained a friend of the missionaries during his lifetime.

Lee returned to the East in 1838 to present the claims of his mission upon the Methodist Board and to secure larger reinforcements for the immense field of the Northwest. During his stay in the East he was in demand as a public lecturer, speaking in some eighty-eight cities and towns, in an effort to acquaint the Atlantic with the far-distant Pacific. The return journey was made in 1839, by the sailing vessel *Lausanne,* around the Horn, reaching the mission late in May, 1840.

This visit East increased the interest of the people in this territory, title to which was in dispute between the United States and Great Britain, and may have had something to do in giving birth to the popular cry of the later campaigns: "Fifty-four forty or fight." At least it threw Lee into conflict with Marcus Whitman, the Presbyterian missionary, who arrived in 1835, for the honor of having saved Oregon for the States.

The book is very excellent for its publication of valuable sources pertaining to the settlement of the Northwest and its story of heroism and faith in that achievement. Its worth is minimized, however, by its tendency to glorify these Methodist missionaries and also by the unnecessary headings given to subjects within the body of the story. The thread of the narrative is constantly broken by these italicized subject outlines.

R. E. E. Harkness.

Diagnosing Today. Seven Deadly Sins of Modern Life: Studies in Present-Day Problems. Merton S. Rice. New York: The Abingdon Press. 1932. Pp. 195. Price, $1.50.

This volume has come to me for consideration as I am preparing the annual list of Important Religious Books for the Religious Book Round Table of the American Library Association, and it is so attractive that I should like to bring it to the attention of readers of the Crozer Quarterly. Doctor Rice is the chief minister of the Metropolitan Church, Detroit, Michigan, one of the leading Methodist congregations of the present day. The extended but

obviously significant title of this small book is in itself sufficient to suggest the value of the treatment. In a brief Foreword Doctor Rice tells us that he is indebted to Rev. Frederic L. Donaldson, of Westminster Abbey, for the phrases which serve as the chapter-headings of seven of the nine chapters in the volume. One is tempted even in a brief review to mention the names of the seven deadly sins, but I do not yield to the temptation. I wish the book to be read, and thus the full experience of profit which the work offers to come directly to a goodly number of readers. The style of the pages is no less attractive than the contents.

FRANK GRANT LEWIS.

Follow Thou Me. GEORGE W. TRUETT, D. D. New York: Ray Long and Richard R. Smith, Inc. 1932. Pp. 241. Price, $2.00.

THE printed pages cannot reproduce the passion and the warmth and the appeal of the spoken word. Hence it is hazardous to publish evangelistic sermons. But it is not hazardous for Doctor Truett, the universally known and loved pastor of the First Baptist Church, Dallas, Texas.

This pastor-evangelist deals with ideas rather than with words, with ideals rather than with program and method. His appeal is always to the whole man, intellect, emotion, and will. He commands assent by his knowledge of the human heart, a knowledge that enables him to use his acquaintance with Scripture and with literature in poetry and biography and history to win assent.

The Foreword gives the occasion of this volume, consisting of fifteen sermons: "The majority of the sermons in this volume were delivered in connection with brief revival services at the Immanuel Baptist Church, Nashville, Tennessee, during the latter part of November, 1930. Some of them were delivered to other groups than the church audience, college chapel talks, and one address to pastors and other preachers of Nashville and vicinity. They were taken down in shorthand by a court reporter. Their publication has been delayed until now on account of unavoidable circumstances."

In printed form these sermons and addresses have the simplicity, the warmth, the intensity, the convincing power of the spoken word. They are commended to pastors, especially younger pastors, as models of evangelistic appeal. *Follow Thou Me* is excellent tonic for anæmic preachers and a specific cure for hesitant and half-hearted heralds of the Christian message.

MILTON G. EVANS.

Transplanted Truths. Vol. IV. "From the Epistles of Peter." ALVAH SABIN HOBART, D. D. Philadelphia: The Judson Press. 1931. Pp. vi and 189. Price, $1.00.

THIS posthumous volume, the fourth of a series in which Ephesians, Philippians, and Romans were published during the author's lifetime, represents the ripe fruit of his experience of twenty-eight years as a pastor and twenty years as a teacher of interpretation in Crozer Theological Seminary.

The book does not discuss the problems connected with the authorship of the Epistles ascribed to Peter, but takes it for granted that the apostle wrote them, and devotes itself to transplanting the truths he taught "from ancient Eastern soil and climate into modern soil and conditions." This purpose is reflected in such chapter-headings as "Guaranteed Securities," "The Assay of Faith," "The Evolution of Salvation."

The writer presents in his clear, vigorous and independent way his ideas concerning election, salvation, the Ten Commandments, etc. A quotation from the chapter on "Our Sin-Bearer" will serve as an illustration of his method of approach:

> There can be no exchange of values between the anguish of a nerve and the guilt of a soul. They are in two entirely separate realms. If this seems to you more difficult to understand than the view that in some way the amount of his physical suffering was the price paid for our sins, a sort of ransom of men from the penalties of sin, it is less difficult to understand for those who think carefully about it. It does not say that he bore the penalty of our sins that we might *escape* it. That idea is a man-made one—made in the early days of the church. But it has no foundation that goes deeper than the metaphors of theology. No man can think deeply into the matter and not feel that neither guilt nor punishment for a wrong act can be actually transferred to another.
>
> Some fiction of human law may be complied with in that way. If it is possible in the moral realm to transfer one man's guilt to another and to impose one man's penalty on another, then the apprehension of that kind of act as an act of justice has been denied to me. It is not merely unknown to me, it is actually repulsive to my moral sense. No, let it stand as it is written. He bore our *sins*, not he bore their *penalty*.

Bible teachers and students will find both stimulation and inspiration in this volume. It is characteristic of Doctor Hobart that the last chapter should be entitled "How Men Can Become Better Men."

RITTENHOUSE NEISSER.

The New Freedom in the Natural Order. CHARLES F. WISHART. New York: The Macmillan Company. 1931. Pp. xv and 263. Price, $2.50.

THIS book by President Wishart does not follow a theme throughout its pages, for it is a collection of different themes; and yet, there is some-

thing that binds them all together in one. That something is a faith and view-point which is unmistakably Christian and sane.

These addresses were delivered by Doctor Wishart on the Wooster campus or to other student bodies. They are set to the tempo of student thinking and living. Here you will find problems of science, philosophy, ethics, and the every-day contest of living.

There is a wealth of literary allusion, and many a telling parable and pointed story, such as would render the treatment interesting and graphic to an audience. The things dealt with in these addresses are not trifling. They are the great things of life, and they are dealt with in the spirit of scholarship, fairness, and Christian courage.

GEORGE F. FINNIE.

The Uses of Literature in the Pulpit. OSWALD W. S. MCCALL. New York: Harper & Brothers. 1932. Pp. 124. Price, $1.50.

WHEN one remembers that the sermon is after all a literary product, it will be less necessary than otherwise to commend the book by Dr. Oswald W. S. McCall entitled *The Uses of Literature in the Pulpit.* Without a good foundation in literature the minister must always remain homiletically tongue-tied in the expression of the truths of the gospel and religion in general.

This volume of Doctor McCall's will be of great help to those who care to read it carefully and to profit by its use. It might well be used for class work in homiletics as, in the second half of the book, the subject-matter is laid out in such a way as to lend itself to classroom purposes.

Innumerable illustrations and allusions to classic and modern literature adorn the pages, and the gospel of Jesus is shown in its historic relationship to all great tragedy in historic literature.

The book ought to be studied rather than merely read.

GEORGE F. FINNIE.

Windows in Matthew. JAMES AUSTIN RICHARDS. New York: Ray Long & Richard R. Smith, Inc. 1932. Pp. 164. Price, $1.50.

THE unusual title of this book is both essentially correct and suggestive of the contents. The volume, though not a commentary in form, is at once a useful commentary and a practical interpretation. This may be seen from the following:

> No temptation is more characteristic of our time. Leisure first—then service. Riches first—then charity. Possessions first—then condescension. Security first—then

patronizing benevolence. My pile first—then I will love my poor neighbors. It is of the devil.

Jesus might have taken that way. The choice for him was just as real as it was for us. His temptation was no play acting. It was real (on Matt. 4:3).

Not cake but bread. Religion might be spoken of under the figure of speech. It gives sweetness to the common fare of life. But it is not characteristic of Jesus to think of religion as dessert.

Nor did he select medicine as a symbol of religion. He might have. He was a good physician. Religion heals wounds nothing else can close, and cures disease nothing else can end. But it is not characteristic of Jesus to confine his thinking of religion to its emergency value. No, he took bread (on Matt. 26:26).

I shall be glad if the above quotations open the way for this book to be read by a goodly number of persons; they may find the pages as stimulating and profitable as I have.

FRANK GRANT LEWIS.

Religious Liberty and Mutual Understanding. BRUNO LASKER. New York: The National Conference of Jews and Christians. 1932. Pp. 76. Price, 60 cents.

THIS "interpretation" of the national seminar of Catholics, Jews, and Protestants which convened in Washington, D. C., last March, provides the church with an important self-analysis chart. An abundance of topically related materials portraying unwholesome attitudes of religious groups toward other sects are set down for the serious reflection of churchmen. Not a few representatives of the three major American religions suffer from the dread disease of prejudice. Much of this pathological condition is due to their ignorance of the personal, social, and cult values of the religious faiths of which they are not members. A functional tolerance must be conditioned in men by means of adult education conferences, so that they learn to treat each other across sectarian lines with respect and cordiality. The Washington seminar was in itself a most successful experiment toward this end. It would be well if local community projects could be sponsored by intelligent leaders for the same high purpose.

STEWART G. COLE.

Gandhi: The Dawn of Indian Freedom. JACK C. WINSLOW and VERRIER ELWIN. New York: Fleming H. Revell Company. 1932. Pp. 224. Price, $1.50.

THE authors of this book are members of the Christa Seva Sangha, a brotherhood of Indians and Englishmen living together according to Indian customs for the purpose of interpreting the Christian message to India. They are great admirers of Gandhi, and very sympathetic to Indian national aspirations. Since this book was written, Mr. Elwin has been punished by the Government for his political activities. The authors are

also tremendously interested in the presentation of the gospel so that it will not appear as a foreign religion, though with all their good intentions, they have not discarded their Anglican spectacles.

Some fear that with British protection removed, Christianity in India would have a hard time of it. Our authors rather think that dissociation from Western imperialism would be an advantage, and would result in many more rejoicing in the name of Jesus. They are right in insisting that the sooner the dividing line between missionaries and Christian nationals disappears, the better it will be for India. The chapter that deals with the Christian church in the New India deserves careful reading by all those in the West who have at heart the best interests of the Christian enterprise in India.

The description in this little book of the Indian struggle for a greater measure of self-government is penetrating. "Gandhi in jail is one philosophy of life awaiting crucifixion at the hands of another." The struggle is not between English people and Indian people, but between imperial and socialistic philosophies of life. The *satyagraha* movement is the attempt to gain the desired end by moral force. In that struggle the only defeat recognized is when truth and love are forsaken, and one resorts to violence. If one remains true to soul-force, even though he have to suffer pain or violence, he is nevertheless victorious. It is indeed comparable to the way of the Cross.

A. S. Woodburne.

Light in the Valley. Mitchell Bronk. Philadelphia: The Judson Press. 1932. Pp. x and 120. Price, $1.00.

Refined gold for the wallet of him who is too soon to set out on the journey whence none returns. Doctor Bronk, member of the editorial staff of The American Baptist Publication Society, has enriched greatly our literature of comfort and hope by means of *Light in the Valley.* To his own brief meditations he has added much of the treasures of the ages regarding the immortal hope. The reviewer thanks the author on behalf of a host of good shepherds who constantly seek a little volume which they may confidently and eagerly place in the hands of sorrowing friends, and which also is good food for their own souls.

W. R. McNutt.

Word-Pictures in the New Testament. Vol. V. "The Fourth Gospel: The Epistle to the Hebrews." Archibald Thomas Robertson. New York: Ray Long and Richard R. Smith, Inc. Pp. xxvii and 451. Price, $3.50.

The earlier volumes in this series have been reviewed previously. The present book has the excellences and shortcomings of its predecessors. The

author's introduction to the Gospel of John is a characteristic illustration of his point of view with reference to the problems of New Testament criticism. The grammatical notes are of especial value to the student with but a fair knowledge of Greek.

R. N.

Social Perplexities. ALLAN A. HUNTER. New York: Ray Long and Richard R. Smith, Inc. 1932. Pp. 176. Price, $1.50.

IN a decade during and following the World War, Mr. Hunter traveled widely in Europe and availed himself of the opportunity to cultivate first-hand acquaintance with many pressing world problems. He has the journalist's art in writing and presents his survey materials and timely comments in a thoroughly stimulating manner. His contributions to such questions as race, family, war, peace, and religion are made particularly with the interests of the American citizen in mind. His primary sources of information range from the writings of Will Rogers to those of Gandhi and Albert Schweitzer. The view-point of the evangelical minister forms a background for all that he writes.

S. G. C.

The Religious Control of Emotion. WAYNE LEYS. New York: Ray Long and Richard R. Smith, Inc. 1932. Pp. x and 229. Price, $2.00.

THE times are out of joint, stirring in most men emotional disturbances that are a symptom of personal maladjustment. There is little wonder in this, with such revolutionary changes in behavior and in thinking as science and urban society have imposed upon men. Not a few individuals muddle along in life, suffering irrational emotions. Many break under the strain of circumstances. The author would hold a religious clinic for a generation subject to acute "emotional interludes."

He believes that religion is the fittest control of man's distraught affective nature. Not, however, orthodox Christian belief or ministry, but rather liberal and humanistic Christianity. Religion must become scientific to square with intelligence. Thus equipped, the church will regain an enthusiasm which will commend its high cause to men. Mr. Leys supports his position with a wide variety of references to contemporary texts in the psychological and theological fields.

S. G. C.

Encyclopedia of Evangelism. CHARLES L. GOODELL. New York: Ray Long & Richard R. Smith, Inc. 1932. Pp. 400. Price, $1.00.

DOCTOR GOODELL is the well-known Secretary of the Commission of Evangelism and Life Service of the Federal Council of Churches. In this

volume are republished three previous books of his on the general theme of evangelism. These are: *Heralds of Passion, What Are You Worth?* and *Pastor and Evangelist.* The author is always sane, pungent, stimulating. Moreover, he has been eminently successful in persuading men and women to make self-committal to Christ and to espouse his cause.

W. R. M.

Adventures in Prayer. BISHOP CHARLES H. BRENT. Edited by S. S. Drury. New York: Harper and Brothers. 1932. Pp. 104. Price, $1.25.

PRAYERS and reveries selected from the note-books and unpublished writings of Bishop Brent, great-souled, simple-hearted friend of men and God. These prayers, the day-by-day outpouring of his great heart, are beautiful for language, rich in thought, devout in temper. The editor has collected these under six appropriate headings: "Morning and Evening," "The Daily Task," "Reforms and Causes," "The Church," "Friends," "The Self Within." This little book will be an inspiration to that increasing number of our ministers who use care about the language and content of prayers both private and public.

W. R. M.

BOOKS RECEIVED

In a College Chapel. GEORGE WALTER FISKE. New York: Harper and Brothers. 1932. Pp. x and 126. Price, $1.25.

THIS little volume contains twenty chapel talks given by Doctor Fiske at Oberlin College. They are charged with the dynamic of interest in the religious and philosophical questions that concern college people. They are not only expressions of insight and devotion, but gems of literary ability; a real delight to read for their charm of style as well as their discriminating guidance.

Songs of Easter. Compiled and Edited by FLORENCE B. SCOTT, EMMA L. BROWN, and CHARLES B. HILL. Philadelphia: The Judson Press. 1932. Pp. 57. Price, 50 cents.

FIVE Bible readings and forty-seven hymns compiled for use in Sunday schools and other church organizations to be used in Easter programs.

Communion with God. ELMORE MCNEILL MCKEE. New York: Ray Long & Richard R. Smith, Inc. 1932. Pp. 198. Price, $1.75.

A BOOK of prayers, calls to worship, concluding sentences, and in general material for use in public worship. The author was formerly Chaplain of Yale University, in which capacity was created and used the materials given to the public in this volume.

A History of Christian Thought. (Vol. I.) ARTHUR CUSHMAN MCGIFFERT. New York: Charles Scribner's Sons. Pp. xi and 352. Price, $3.00.

The Virgin Birth of Christ. J. GRESHAM MACHEN, D. D., Litt. D. New revised edition. New York: Harper and Brothers. 1932. Pp. xi and 415. Price, $2.50. Reviewed in THE CROZER QUARTERLY for October, 1930. See p. 518.

Christianity and the New World. F. R. BARRY, M. A., D. S. O. New York: Harper and Brothers. 1932. Pp. xvi and 317. Price, $3.00.

The Origin and Development of the State Cult of Confucius. JOHN K. SHRYOCK, Ph. D. New York: The Century Company for The American Historical Association. 1932. Pp. xiii and 298. Price, $4.00.

The Teachers' Commentary. Rev. HUGH MARTIN, M. A. New York: Harper and Brothers. 1932. Pp. xvi and 430. Price, $2.50.

That Strange Little Brown Man Gandhi. FREDERICK B. FISHER. New York: Ray Long and Richard R. Smith, Inc. 1932. Pp. viii and 239. Price, $2.50.

A Preface to Christian Faith in a New Age. RUFUS M. JONES. New York: The Macmillan Company. Pp. 206. Price, $2.00.

Our Attitude to Self. W. MACINTOSH MACKAY. New York: Ray Long and Richard R. Smith, Inc. 1932. Pp. 251. Price, $2.00.

The Historical Geography of the Holy Land. GEORGE ADAM SMITH, LL. D. New York: Ray Long and Richard R. Smith, Inc. 1932. Twenty-fifth edition. Revised throughout. Pp. xxviii and 744. Price, $6.00.